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10-5-14

ARCHÆOLOGICAL SURVEY OF INDIA.

NEW IMPERIAL SERIES, VOLUME XXII.

THE BOWER MANUSCRIPT.

FACSIMILE LEAVES, NAGARI TRANSCRIPT, ROMANISED TRANSLITERATION AND ENGLISH TRANSLATION WITH NOTES,

EDITED BY

A. F. RUDOLF HOERNLE, PH.D.,

PRINCIPAL, CALCUTTA MADRASAH.

PART II.—FASCICULUS I.

5069
to
5072

Published by Order of the Government of India and under the Patronage of the Bengal Government.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1894.

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(125.) A powder made of long pepper, Mâruta (*Eleusine corocana*), cumin, Shaḍî (*Curcuma Zedoaria*), Pushkara, and plumbago-root, and mixed with rock-salt, is beneficial to sufferers from cough due to *derangement of* the air.[86]

(126—128.) Boil thirty pala[17] of Kaṇṭakârî (*Solanum Jacquinii*) in one âḍhaka of water, till it has been reduced to one-fourth *of its original quantity;* and, after straining it, add *an equal number of* pala of treacle in a water-jar:[87] (127) then, with powders of dry ginger, Bhârgî (*Clerodendron Siphonanthus*), cardamoms, long pepper, Shaḍi (*Curcuma Zedoaria*), and plumbago-root, and with four pala of clarified butter and (sweet) oil, boil it, (128) till it attains to the consistency of a linctus, and when it has become cold, add two pala of honey and one pala of powdered long pepper, and then lick it as a remedy against cough.[88]

(129.) Boil a paste of Bhârgî (*Clerodendron Siphonanthus*) and clarified butter with an infusion of the Daśamûla (or Ten-drugs) in the broth of a cock or a partridge. This is an excellent remedy against cough due to *derangement of* the air.[89]

(130.) In a prastha of the juice of Kaṇṭakârî (*Solanum Jacquinii*) boil a kuḍava[17] of clarified butter with a paste of Punarnavâ (*Boerhaavia diffusa*). This is an excellent remedy against cough due to *derangement of* the air.

(131.) Boil a paste of Bhârgî (*Clerodendron Siphonanthus*) and clarified butter, mixed with two parts of the juice of Vyâghrî (*Solanum Jacquinii*), in four parts of curdled milk. This makes an excellent remedy for cough due to *derangement of* the air.[90]

(132*a*.) In the case of a bilious *cough* the drinking of clarified butter, together with the use of purgatives, is beneficial.[91]

[86] Compare the formula in the Ashṭânga Hṛidaya VI, 3, verses 20, 21[330]. It contains all the ingredients of our formula, except *Mâruta*, instead of which it substitutes several other drugs.— *Pushkara* appears to be unknown at the present day. See Dr. Dutt's Hindu Materia Medica, p. 314, which says: "This root is not available; the root of Aplotaxis auriculata (*Kushṭha*) is substituted for it." According to the Pharmacographia Indica, vol. II, p. 296, vol. III, p. 451, it is probably the Orris-root (*Iris germanica*).

[87] The reading here is uncertain. I have read *agé*, taking *aga* to mean a 'water-jar.' There is also *aga* meaning 'seven.' But there is probably an error.

[88] With this formula may be compared a somewhat similar, though much shorter one, in the Charaka VI, 20, verse 337[753], Ashṭânga Hṛidaya IV, 3, verses 3*b*, 4*a*[329], Chakradatta XI, 33[317]. Compare also Ashṭânga Hṛidaya IV, 3, verses 14, 15[329].

[89] This formula is found, verbally the same, in the Vangasêna XII, 16[261], where it is called the "*Daśa-mûl-âdyaṁ ghṛitam.*" It is also quoted in the Chakradatta XI, 30[316] under the name *Daśa-mûla-ghṛitam.*— On the *daśa-mûla* or 'ten drugs,' see note 44.

[90] This formula is found, verbally the same, in the Vangasêna XII, 17[261], where it is called the *Bhârgy-âdi-ghṛita.* The second half-line there reads *bhârgî-rasaṁ dvi-guṇitaṁ*, but this is certain to be a false reading for *vyâghrî-rasaṁ*, as the *bhârgî* is already included in the first part of the formula. The traces of '*vâghî*' are quite distinct in our Manuscript.

[91] The same direction is given in the Ashṭânga Hṛidaya IV, verse 25*b*[330].

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THE BOWER MANUSCRIPT.

PART II.—PLATES VI TO XXXIV.

A.—TRANSLITERATION.

First Leaf: Obverse.

Introduction.

1 [Na](mas)=Tathâgatêbhyaḥ ‖ [1]Prâk-praṇîtair=maharshîṇâṁ yôga-mukhyais=sam- 1
anvitam [I] vakshyê 'haṁ siddha-sa(ṁ)ka[r]shsha[ṁ] nâmnâ vai Nâvanîtakam
‖[1‖] Nânâ-vyâdhi-parîtânâṁ nṛiṇâṁ str(î)ṇ(â)[ñ]=cha yad=dhitam [I] 2
2 kumârâṇâṁ hitaṁ yach=cha tat=sarvvam=iha vakshyatê ‖ [2 ‖] Samâsa-rata-buddhî- 3
nâṁ bhishajâṁ prîti-varddhanam [I] yôga-vâhulyataś=ch=âpi vistara-jñaṁ ma-
nô-'nugam ‖ [3 ‖] Adhyâyaṁ chûrṇa-yôgânâṁ prathamaṁ ch=âtra 4
3 vakshyatê [I] dvitîyaṁ ghṛita-pânânâṁ tṛitîyaṁ taila-saṁjñitam [‖ 4 ‖] Chatur- 5
tthaṁ miśrakaṁ nâma nânâ-vyâdhi-chikitsitam [I] pañchamaṁ vasti-yôgânâṁ
rasâyana-vidhâ nataḥ[2] ⌢ [‖ 5 ‖]
4 Saptamaṁ cha yavâgûnâṁ vṛishyam=ashṭamam=uchyatê [I] nêtr-âṁjanânâṁ 6
navamaṁ[3] daśamaṁ kêśa-rañjanam [‖ 6 ‖] Abhayâ-kalpa-nâm-âkhyam=atr 7
=aikâdaśam=uchyatê [I] dvâdaśaṁ syâch=chhailajatôś[3]=chitra-
5 kasya trayôdaśam [‖ 7 ‖] Kumâra-bhṛityam=apy=atra syâch=chatum[4]=ishyatê [I] 8
vandhyâ-chikitsit-âkhyaṁ cha jñêyaṁ pañchadaśaṁ budhaiḥ [‖ 8 ‖] Su-bhagâ- 9
chikitsit-âkhyañ=cha[5] tathâ shôḍaśakaṁ matam [I] ity=êtê shôḍa-
6 ś-âddhyâyâ vijñêyâ Nâvanîtakam [‖ 9 ‖] N=êdaṁ dadyâd=a-putrâya na ch=â-bhrâtrê 10
kathañ-chana [I] a-śishyê prastavô na syât=karttavya iti mê matiḥ ⌢ ‖ [10 ‖] ⊙

First Adhyâya.

7 Tâlîsa-patraṁ marichaṁ[3] nâgaraṁ pippalî tathâ [I] yath-ôttaraṁ bhâga-vṛiddhâs[6]= 11
tvag-êlê ch=ârddha-bhâgikê [‖ 11 ‖] pippaly-ashṭa-guṇâ ch=âtra pradêyâ 12
8 sita-śarkkarâ [I] kâsa-śvâs-âruchi-haraṁ[3] tach-chûrṇṇaṁ bhakta-rôchanam [‖ 12 ‖]
hṛit-pâṇḍu-grahaṇî-śôsha-kâsa-plîha-jvar-âpaham [I] chhardy-atîsâra-gulma- 13
ghnaṁ mûḍha-vât-ânulômanam=iti [‖ 13 ‖] ⊙ Tâlîsa-
9 kaṁ nâma chûrṇṇam ⊙ Yavânîṁ tintiḍîkâṁ cha nâgaraṁ s-âṁblavêtasam [I] 14
dâḍimaṁ vadarañ=ch=âmblaṁ kârshikâny=upakalpayêt [‖ 14 ‖] dhânya-sau- 15

[1] Metre of verses 1-34: Śloka.
[2] Read *tataḥ*.
[3] The scansion of this pâda is unusual.
[4] Read *chaturdaśam*, as shown by the metre and sense.
[5] This pâda has one syllable in excess.
[6] The scansion of this pâda is irregular.

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varchchal-âjâjî varâṁgaṁ ch=ârddha-kârshikâḥ [।] pippa-
10 [।]î[nâ]ṁ śataṁ tv=êkaṁ dvê śatê marichasya cha [॥ 15 ॥] śarkkarâyâś=cha 16
chatvâri palâny=êkatra chûrṇṇayêt [।] jihvâ-viśôdhanaṁ hṛidyaṁ tach=chûrṇṇaṁ
bhakta-rôchanam [॥ 16 ॥] hṛit-plîha-pârśva-śûla-ghnaṁ vivandh-ânâha-nâ- 17
11 śanam [।] kâsa-śvâsa-haraṁ grâhi grahaṇy-arśô-vikâra-nud=iti [॥ 17 ॥] ⊙ **Shâḍa-**
vaṁ nâma chûrṇṇam ⊙ ॥ ⊙

First Leaf: Reverse.

1 [× × × × ⏑ mṛidvî](kâ) pippalî viśvabhêshajam [।] mâtuluṁga-rasa-kshaudra- 18
lîḍhaḥ śvâsa-nibarhaṇam [॥ 18 ॥] Lâjâ (pâṭa)[⏑ — —]na(ś=ch=âṁjanaṁ) pip- 19
palî-kaṇâḥ [।] śirîsha-pushpa-(sva)-
2 rasa[7]-[yu]ktaḥ svâsa-haraḥ paraḥ [॥ 19 ॥] Madhukaṁ marichaṁ bhârggî mṛidvîkâ 20
pushkar-âguru [।] madhu-sarpi-yutô lêhô hikkâ-śvâsa-nivâraṇaḥ [॥ 20 ॥] Śikhi- 21
nâḍaṁ ruroḥ śṛiṁgam=ṛishya-skandha[8] ghṛit-â-
3 plutam[7] [।] dagdham=antaḥ puṭê śvâsî lihyât=tan=madhu-sarpishâ [॥ 21 ॥] Pra- 22
vâḍa-śaṁkha-triphalâ[3]-chûrṇaṁ madhu-ghṛit-âplutam [।] pippalî-gairikañ=ch
=aiva lêhyaṁ hikkâ=nivâraṇam [॥ 22 ॥] Śaṇa- 23
4 vîjaṁ pravâḍâṁ ś=cha gairikañ=ch=aiva lêhayêt [।] hikkâyâṁ madhu-sarpibhyâṁ
khar-ôshṭr-âśv-âsthi-bhasma cha [॥ 23 ॥] Pivêd=êraṇḍa-tailaṁ vâ vâruṇî-maṇḍa- 24
miśritam [।] hikkâ-śvâsa-
5 nivṛitty-arthaṁ snigdhaḥ saṁśôdhanaṁ pivêd=iti [॥ 24 ॥]

Second Leaf: Obverse.

1 [Sitôpala]ṁ[9] tukâk(sh)îrîṁ pippalîṁ bahulâm tvacham [।] aṁtyâd=ûrdhvaṁ dvi- 25
guṇitaṁ lêhayên=madhu-saṁpishâ [॥ 25 ॥] chûrṇitân=prâśayêd=vâ ta[10] śvâsa- 26
kâsa-kaph-ânudaḥ [।] pârśva-śûlinam=alp-âgniṁ supta-jihva-
2 m=arôchakim [॥ 26 ॥] ◎ **Vardhamânakaṁ nâma chûrṇṇam** ◎ Shaḍî-push- 27
kara-jîvantî-chôrak-âguru-nâgaraiḥ [।] pippalî-musta-surasa-tvag-êl-ôdîchya-bhâ-
gikaiḥ [॥ 27 ॥] tâmalakyâs=tu chûrṇṇan=ta- 28
3 ch=chharkkar=âshṭa-guṇâ bhavêt [।] śvâsa-kâsa-jvara-haraṁ pârśva-hṛich-chhûla-nâ-
śanam=iti [॥ 28 ॥] ‡ ⊙ **Shaḍy-âdikaṁ nâma chûrṇṇam** ◎ Hiṁguṁ trikaṭu- 29
kaṁ pâṭhâṁ havushâm=abhayâṁ shaḍîm [।] ajamôd-â-
4 jagandhê cha tintiḍîk-âṁblavêtasam [॥ 29 ॥] dâḍimaṁ pushkaraṁ dhânyam=ajâ- 30
jîṁ chitrakaṁ vachâm [।] dvau kshârau lavaṇê dvê cha chavyañ=ch=aikatra
chûrṇṇayêt [॥ 30 ॥] chûrṇṇam=êtat=prayôktavyam=anna-pânêshv=a- 31
5 natyayam [।] prâg-bhaktam=athavâ pêyaṁ bhaktên=ôshṇ-ôdakêna vâ [॥ 31 ॥] pâr- 32
śva-hṛid-vasti-śûlêshu gulmê vâta-kaph-ôlbaṇê [।] grahaṇy-arśô-vikâ-
6 rêshu plîhê pâṇḍv-âmayê 'ruchau [॥ 32 ॥] ânâhê mûtra-kṛichchhrê cha yônî- 33
guda-rujâsu cha [।] urô-vivandhê kâsê cha hikkâ-śvâsê gala-grahê [॥ 33 ॥]
bhâvitaṁ 34

[7] The aksharas *rasa* and *plutam* are not shown in the facsimile. At the time of preparing it, the piece of bark on which they stood, though since found, was not forthcoming.

[8] Read *skandhaṁ*. Probably the missing anusvâra has become attached to the akshara *pu* above it.

[9] Restored from Charaka, etc. See the note to the translation.

[10] Read *tân=śvâsa°*.

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7 mâtuluṁgasya chûrṇam=êtad=rasêna vâ [1] bahuśô guḍikâḥ kâryâḥ kârshikâs= syus=tatô 'dhikam [॥ 34 ॥] ⊚ **Mâtuluṁga-guḍikâ nâma** ⊚ [11]Kaṭutrikaṁ 35
tiktakarôhiṇîṁ yavaṁ chirâtatiktô 'tha śa-
8 takkratôr=yavâḥ [1] samâḥ syur=êtê dvi-guṇaṁ tu chitrakâd=dvir-ashṭa-bhâgaṁḥ[12] kuṭaja-tvacham tathâ [॥ 35 ॥] su-sûkshma-piṇḍaṁ śiśir-âṁbu-saṁyutaṁ pivên= 36
manushyô 'rddha-palaṁ guḍ-ânvitam [1] jvaraṁ pramê-
9 haṁ śvayathûn=arôchakaṁ hy=asad-d-rajô gulmam=ath=âpi pâṇḍutâm [॥ 36 ॥] [13]an- 37
yê 'pi yê pitta-kaph-ânubandhâ rôgâ narâṇâṁ su-bhṛiś-âturâṇâm [1] sarvvâñ= jayêch=chûrṇam=idaṁ prayuktam
10 Âtrêya-jushṭaṁ laguḍ-âkhyam=agryam=iti [॥ 37 ॥] ⊙ **Laguḍa-chûrṇaṁ nâma** ⊙
[14]Triphalâyâs=trayô bhâgâ bhâgâs=trikaṭukât=trayaḥ [1] chitra-mustâ-viḍaṁgâ- 38
nâṁ bhâgâḥ syur=n=nava ch=âyasât [॥ 38 ॥] ⊚

Second Leaf: Reverse.

1 (na)[v-â](ya)sam=idaṁ chûrṇṇaṁ pâṇḍu-śvayathu-rôga-nut [॥ 39*a* ॥] ⊚ [15]Râsnâṁ 39
sa-sauvarchchala-bhadramustâm=agâradhûmaṁ kaṭuka-trikaṁ cha [1] kshâ- 40
rô yavânâṁ shaḍi chêt[16]=sam-âṁśâ bhâgâḥ samâś=chûrṇṇa-kṛitâ vidhêyâ iti [॥ 40 ॥] ⊚
2 **[Kaṇ]ṭha-rôga-praśamanaḥ** ⊚ [17]Rasâñjanaṁ dâruharidrikâ tvachañ=tathâ bha- 41
vêt=têjavatî sa-pippalî [1] samâni kuryât=tulitâni buddhimâñ=jalêna pishṭvâ guḍikâ nidhâpayêt [॥ 41 ॥] śamêti raktaṁ 42
3 mukha-pâkam=êva cha gala-grahaṁ kaṇṭha-viḍâlikâṁ tath=êti [॥ 42 ॥] ⊚ **Mukha-rôga-ghnâ guḍikâ** ⊚ [18]Triphalâyâs=tu kuḍavaṁ pippalyâḥ kuḍavaṁ tathâ 43
[1] viḍaṁga-marichâbhyâñ=cha kuḍavê dvê
4 samâvapêt [॥ 43 ॥] palaṁ palaṁ cha kurvvîta daṁtî-chitrakayôr=api [1] granthikât= 44
pippalî-mûlât=palaṁ kushṭha-palan=tathâ [॥ 44 ॥] śṛiṁgavêra-palê dvê cha 45
• • •[19] vya-phalâni cha [1] pêshyâny=ardha-palînâni yâni tâni
5 nibôdhata [॥ 45 ॥] râsnâṁ valâṁ gôkshurakaṁ[3] madhukaṁ dêvadâru cha [1] va- 46
châṁ prativishâṁ pâṭhâṁ mustâṁ kaṭukarôhiṇîm [॥ 46 ॥] kaṭphalaṁ śârivê 47
dvê cha śyâmâ-bhallâtakâni cha [1] punarnna-
6 vâṁ têjavatîṁ[3] tvachaṁ patraṁ śatâvarîm [॥ 47 ॥] nichulaṁ trivṛitâṁ bhârggîṁ 48
kuṭajasya phalaṁ tvacham [1] êtad=aushadha-saṁbhâraṁ sûkshma-chûrṇṇaṁ tu kârayêt [॥ 48 ॥]
7 yâvad=êtad=bhavêch=chûrṇṇaṁ dvis-tâvat=syâd=ayô-rajaḥ [1] tad=êkatra kṛitaṁ 49
yuktyâ lêhayêta madhu-dravam [॥ 49 ॥] kshîraṁ ch=ânupivêd=yuktyâ nir-anna- 50
kshîra-sêvitâ [1] ayô-
8 rajîyam=ity=êtat=khyâtaṁ siddhaṁ rasâyanam [॥ 50 ॥] saṁvatsara-prayôgêna śa- 51
taṁ varshâṇi jîvati [1] mâsa-dvayêna manujô jîvêta śaradâṁ śatam [॥ 51 ॥]
nihanyâch=chhvayathuṁ ch=ôgraṁ vṛiksham=Indr-âśa- 52

[11] Metre of verses 35, 36: Vaṁśasthavila.
[12] Read *bhâgaṁ*, omitting *ḥ*.
[13] Metre of verse 37: Indravajrâ.
[14] Metre of verses 38 and 39*a*: Ślôka.
[15] Metre of verse 40: Indravajrâ. Read *êgâradhûmam* to agree with the metre.
[16] Reading uncertain.
[17] Metre of verses 41, 42: Vaṁśasthavila.
[18] Metre of verses 43-59: Ślôka.
[19] Here are three dots in the original MS., indicating a lacuna. Perhaps read *trîṇi chavya-palâni*.

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9 nir=yathâ [l] pâṇḍu-rôgam=ath=ârśâṁsi mandam=agniṁ kriṁîn=api [॥ 52 ॥] bha- 53
gandalâṁ kâmalâṁ cha[6] kushṭhâṇi jaṭharâṇi cha [l] pliharn gulmân=apasmâraṁ
śûlâni parikarttikâm [॥ 53 ॥]
10 yasmin=yasmin=vikârê tu yujyatê 'yam=ayô-rajî [l] tâṁ s=tân=nihaṁti vai sadyô 54
dêv-ârîn=kuliśô yathâ [॥ 54 ॥] anuprayôgô lâjânâṁ[3] saktavô madhu-saṁyu- 55
tâḥ [l]

Third Leaf: Obverse.

1 [k]sh[î](r-ân)up[â]nâ lêhâḥ syuḥ sapt-âshṭau divasâni tu [॥ 55 ॥] ◎ **Ayô-ra-**
jîyan=nâma chûrṇṇam ◎ Must-(ai)lâ (chan)d(an-ô)ś[î]ra-yavânî vyôsha-va- 56
tsakau [l] phalaṁ tri[20] kaṭukâ dâru dârvvî-tvak-parppaṭa-tvachaḥ [॥ 56 ॥]
paṭôla-nimba- 57
2 shaḍgranthâ-mûrvvâ-bhûnimba-śigrukâḥ [l] chûrṇṇâs=trâyanti-saurâshṭra-sûkshmâ-
prativishâḥ samâḥ [॥ 57 ॥] tiktakô nâma hṛid-gulma-śûla-hâ sânnipâta-nud= 58
iti [l] **Tiktakaṁ nâma chûrṇṇam** ◎ Pippaly=ati-
3 vishâ hiṁgu-nâgar-êndrayavâ vachâ [॥ 58 ॥] pâṭh=âjamôdâ kaṭukâ[3] vṛisha-sauvarch- 59
chal-âbhayâḥ [l] vṛisha-dvâdaśakaṁ chûrṇṇam=ajîrṇ-ânâha-śûla-nud=iti [॥ 59 ॥]
◎ **Vṛisha-dvâdaśakaṁ nâma chûrṇṇaṁ** ◎
4 [21]Mâgadhyâ[22] kuḍavaḥ syân=marichâd=api cha kuḍavas=tathâ dêyaḥ [l] nâgara-palâni 60
shaṭ=syuḥ paṁcha cha tâlîsa-patrasya [॥ 60 ॥] sûkshmêlâyâḥ karshô guḍasya 61
dadyâd=bhishak=tath=ârddha-tulâm [l] êtach=chûrṇṇaṁ kṛitvâ
5 guḍikâḥ pala-saṁmitâḥ kuryât [॥ 61 ॥] kâsaṁ ślêshm-ô[dr]êkaṁ bhaktasy=ârô- 62
chakaṁ vishamam=agniṁ [l] śamayaty=ajîrṇṇam=êva cha guḍikâ siddh-ârthikâ
nâma [॥ 62 ॥] ◎ **Siddh-ârthikâ guḍikâ** ◎ [23]Sûkshmêlâ 63
6 tvacha-nâgapushpa-maricharn syât=pippalî nâgaram êlâ-bhâga-vivarddhitaiḥ sama
dhṛitaiś=chûrṇaiḥ samâ śarkkarâ [l] êtach=chûrṇam=ajîrṇa-gulma-jaṭharêshv=
arśassu hṛid-rôgiṇâm hikkâ-
7 śvâsishu pârśva-śûlishu hitaṁ kaṇṭhê vikârâś=cha yê [॥ 63 ॥] **Varddhamânakaṁ**
nâma chûrṇṇam ◎ [24]Sûkshmêlâ surasaṁ hiṁgûṁ tintiḍîk-âmblavêtasê [l] 64
êlâṁ tâmalakîṁ jîvâṁ shaḍîṁ pushka-
8 ram=êva cha [॥ 64 ॥] bhishak=pushkara-mûlañ=cha kâsa-śvâsishu yôjayêt [l] hik- 65
kâsu pârśva-śûlêshu vâtê cha kapha-saṁvṛitê [॥ 65 ॥] ◎ **Sûkshmêlâ-varddha-**
mânakaṁ ◎ **ślô 2** ॥ [25]Sauvarchchal-âmblavêtasa-pippalyô nâgaraṁ vachâṁ 66
9 hiṁgum [l] hṛij-jaṭhara-śûla-nâśanam=aushadham=ushṇ-âmbunâ pêyam [॥ 66 ॥] ◎
Sauvarchchal-âdyaṁ chûrṇṇam ◎ Kuṭajayava-pippalînâṁ dvê karshê 67
madhu-rasâya[26] sârddha-palam [l] pâṭhâ-palañ=cha dadyât
10 dvê cha palê śṛiṁgavêrasya [॥ 67 ॥] sauvarchchalasya karshaṁ karshaṁ kshârasya 68
yâva-śûkasya [l]

Third Leaf: Reverse.

1 [— —]s=tath=ârddha-karshaṁ tach=chûrṇṇaṁ kârayêt=sûkshmam [॥ 68 ॥] asya tu 69

[20] Probably read *tvak*.
[21] Metre of verses 60-62 : Âryâ.
[22] Read *mâgadhyâḥ*.
[23] Metre of verse 63 : Śârdûlavikrîḍita.
[24] Metre of verses 64 and 65 : Ślôka.
[25] Metre of verses 66-70: Âryâ.
[26] Metri causâ, for *rasâyâ* ; cf. fl. 5*a*[1], and Part I, fl. 45*b*[4].

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mârjjâra-padaṁ pivên=naraḥ sarppishâ yavâgvâ vâ [।] madyaṁ vâ śîlayatâ madyên=âlôḍya pâtavyam [॥ 69 ॥] êtan=nihaṁty=ajîrṇṇaṁ plî[haṁ] 70

2 mêhañ=cha pâṇḍu-rôgañ=cha [।] sa-bhagandar-ârśâṁsi cha pîtv=ârishṭaṁ pra-
yôgêna[27] [॥ 70 ॥] ◎ **Chûrṇ-ârishṭaṁ nâma** ◎ [28]Hiṁgu-bhâgô bhavêd=êkô va- 71
châyâ dvi-guṇô bhavêt [।] viḍaṁ tri-guṇitan=dadyâch=chhṛiṁgavêraṁ chatu-
3 r-guṇam [॥ 71 ॥] yavânikâ pañcha-guṇâ[3] shaḍ-guṇâ ch=âbhayâ bhavêt [।] chitrakaḥ 72
sapta-guṇitaḥ sûkshma-chûrṇṇâni kârayêt [॥ 72 ॥] êtach=chûrṇṇaṁ kṛitaṁ sû- 73
kshmaṁ pâyayîta prasannayâ [।] madyêna vâ tath=ânyêna dadyâd=ushṇ-ô-
4 dakêna vâ [॥ 73 ॥] gulma-ghnaṁ dîpanîyañ=cha arśô-ghnaṁ śûla-nâśanam [।] kâ- 74
sa-śvâsa-harañ=ch=aiva chûrṇṇam=âmâha-nâśanam [॥ 74 ॥] Âtrêya-vihitaṁ mu- 75
khyaṁ nâmnâ śârdûlam=uchyatê [॥] ⊙ **Śârdûlaṁ chûrṇṇaṁ ślô 4** ॥◎॥
5 Sauvarchchalasya cha palaṁ dvi-guṇaṁ ch=âmblavêtasam [॥ 75 ॥] chatur-guṇaṁ 76
ajâjînâṁ marichañ=ch=âshṭamaṁ bhavêt [।] mâtuluṁga-rasên=aitad=guḍikâṁ
kârayêd=bhishak [॥ 76 ॥] praśântam=agniñ=janayêd=vâta-śû- 77
6 lañ=cha nâśayêt [॥ 77*a* ॥] ◎ **Âśvinî mâtuluṁga-guḍikâ** ◎ [29]Syân=mâtuluṁgasya 78
rasaṁ sa-śuktaṁ trîṇy=ûshaṇâny=ambilavêtasañ=cha [।] viḍaṁ yavânîṁ lavaṇ-
ôttam-âkhyaṁ sauvarchchalaṁ syâ-
7 d=guḍik=âtha kâryâḥ [॥ 78 ॥] arśâṁsi tâḥ saṁśamayanti pîtâḥ śûlâni hanyur=hṛi- 79
di-pârśvayôś=cha [।] ânâha-yôgân=api ch=âtisâram=arôchakaṁ vâta-kṛitañ=cha
gulmam [॥ 79 ॥] ◎ **Amblikâ mâtuluṁga-gu-**
8 **ḍikâ** ◎ ॥ [30]Syâch=chitrakaṁ trikaṭukaṁ saha pushkarêṇa hiṁgv-amblavêtasa-yu- 80
tâṁ sa-viḍ-âśvagandhâm [।] kustumburûṇi vachayâ saha dâḍimañ=cha sauvarch-
chalaṁ yava-mayaṁ tu navañ=cha
9 kshâram [॥ 80 ॥] dadyât=tul-âdhṛita-sam-âṁśa-navâṁ yavânîm kṛishṇ-âjagandha- 81
piśun-âmarajâm=ajâjîm [।] tad=bhâskar-âṁśu-pariśushka-samâhit-âṁśaṁ chûr-
ṇṇaṁ bhishak=sama-rasaṁ tanu yôjayîta [॥ 81 ॥]
10 tad=vîjapûraka-rasair=n=nichitaṁ prapishya kuryâd=vimṛidya guḍikâ vadara-pra- 82
mâṇâḥ [।] êkâm=arishṭa-madhu-mâdhava-śârkkarêṇa kâlyaṁ pivêta surayâ

Fourth Leaf: Obverse.

1 (dadhi-mastunâ vâ) [॥ 82 ॥] [31]kâsaṁ śvâsaṁ pâṇḍu-rôgañ=chira-sthaṁ plîhañ=ch= 83
ôgraṁ śûlam=ânâham=ugram [।] hikkâṁ hṛid-rôgaṁ jâḍyatâṁ shṭhîvanatvam=
âm-âtisârañ=cha sa-śûla-gulmam [॥ 83 ॥] [32]vishûchikâm=alasakam=agni-mârd- 84
davam
2 pravâhikâṁ guda-paritâpam=arśasâm [।] śamênti tâ vidhivad=ih=ôttamaṁ tamaḥ
prayôjitâ hy=api khalu gharma-vâriṇâ [॥ 84 ॥] ◎ **Aśvinî mâtuluṁga-guḍikâ**
ślô 5 ◎ [33]Pâṭhâ-kaliṁgayava- 85
3 mustaka-rôhiṇînâṁ bhâgâḥ sah=âtivishayâ dharaṇâni kuryât [।] kuryâch=cha-
turtha-dharaṇêna samâṁ haridrâṁ mutrêṇa gôḥ saha pivêd=atha chûrṇṇam=

[27] This line is short by one instant.
[28] Metre of verses 71-77*a*: Ślôka.
[29] Metre of verses 78-79: Indravajrâ.
[30] Metre of verses 80-82: Vasantatilakâ.
[31] The metre of verse 83 is Trishṭubh, and that of its 4th pâda is Indravajrâ; but the metre of the three other pâdas is another variety. The third pâda, as it stands, does not scan, but it will do so if *jaḍaṁ* is read instead of *jâḍyatâṁ*.
[32] Metre of verse 84: Ruchirâ or Prabhâvatî.
[33] Metre of verses 85 and 86: Vasantatilakâ.

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êtat [॥ 85 ॥] kushṭhâṇi shaṭ-tri[ṁśat]i[kân]i 86
4 nihaṁti dêhê sthânâni nâśayati sapta mahâ-kshayasya [।] gulmâṁ ś=cha nâśayati
mâsa-kṛitaḥ prayôgaḥ sarvv-ânnikasya ghṛita-mâṁsa-parasya jaṁtôr=iti [॥ 86 ॥]
◎ Gulma=chûrṇṇam=Âśvinam ◎
5 [34]Pippalî sa-viḍa-kshârâs=tath=aiva cha suvarchchikâ [।] śṛiṁgavêraṁ sa-maricha ṁ 87
saindhavaṁ lavaṇaṁ tathâ [॥ 87 ॥] yavânîm=atha dantîñ=cha tṛivṛitâ vatsakaṁ 88
tathâ [।] sauvarchchalam=ajâjîṁ cha triphalâñ=ch=âtra dâ-
6 payêt [॥ 88 ॥] sama-bhâgâni sarvvâṇi sûkshma-chûrṇṇâni kârayêt [।] chûrṇṇa- 89
yôgô bhavêch=chhrêshṭhô gô-mûtrêṇa su-bhâvitaḥ [॥ 89 ॥] êtat=snigdha-śarîrasya 90
snigdh-âhârasya dêhinaḥ [।]
7 viḍâla-pada-mâtraṁ tu dadyâd=ushṇêna vâriṇâ [॥ 90 ॥] parijîrṇṇê tatas=tasmin=yadâ 91
tu tṛishitô bhavêt [।] ghṛitagandhâm=avakshârîn=dâḍimasya rasêna vai [॥ 91 ॥]
pâyayîta bhishak=chhrêshṭhas=tadâ saṁpa-
8 dyatê sukhî [।] tasyâṁ tu parijîrṇṇâyâm=âhâr-ârthî yadâ bhavêt [॥ 92 ॥] tadâ 93
lôhita-śâlînâṁ su-svinnaṁ mṛidu-chôdanam [।] bhôjayêj=jâṁgala-rasair=vyakt-
âmbla-lavaṇî-kṛitaiḥ [॥ 93 ॥] vishûchikâyâ arśassu[3] vikârâ 94
9 vividhâś=cha yê [।] dur-bhuktê ch=âpy=ajîrṇṇê cha tathâ pâṇḍv-âmayêshu cha
[॥ 94 ॥] vâta-gulmêshu cha tathâ grahaṇî-dôshiṇaś=cha yê [।] êtad-yôgaṁ pra- 95
yuñchânaḥ sukham=âpnôti mânavaḥ [॥ 95 ॥] ⊙ Mâgadhaṁ chûrṇṇam ⊙
10 Ubhê haridrê maricha ṁ[3] padmaṁ kushṭhaṁ sa-pippalî [।] karppâsa-mûlaṁ 96
mâṁsî cha[3] svarjyâḥ kshâram=ath=âshṭamam [॥ 96 ॥] êtâni sama-bhâgâni dṛisha- 97
dâyâṁ prapîshayêt [।] kôl-âsthi-mâtrâṁ (g)[uḍikâ]ṁ[3] [chhây]âyâṁ
11 pariśôshayêt [॥ 97 ॥] tatas=tu guḍikâm=êkâṁ dadyâd=ushṇêna vâriṇâ [।] 98

Fourth Leaf: Reverse.

1 [× × × × p]r[aśam]y[aṁ]tê rôga-jâtâni tâñ=ch=chhṛiṇu [॥ 98 ॥] ajîrṇṇakam= 99
udâvarttaṁ mûtra-kṛichchhraṁ gala-graham [।] ânâhaṁ vâta-gulmañ=cha
yach=cha lûtâ-visha ṁ bhavêt [॥ 99 ॥] sarvvaṁ dûshî-visha[ṁ] ha[ṁ]t[i × × 100
v]ṛiśch[i]ka-da(sh)ṭ[a](ka)m [।]
2 mûḍha-vâtam=apasmâraṁ śâṇḍhyaṁ śâṇḍhya-pumâṁ ś=cha yaḥ [॥ 100 ॥] bhûta- 101
graham=ath=ônmâdaṁ mûḍha-garbhâś=cha yâs=striyaḥ [।] daṁshṭrâ-mûla-vish-
ârthêshu[35] pânam=âlêpanaṁ tathâ [॥ 101 ॥] ⊙ Haridrâ-chûrṇṇam=Âśvinaṁ
ślô 6 ⊙ Shaḍî vachâ 102
3 tâmalakî[3] pippalî viśvabhêshajam [।] guḍaṁ ghṛitêna bharjjitvâ kârayêd=guḍikâṁ
bhishak [॥ 102 ॥] urôghâtaṁ pratiśyâyaṁ pârśva-hṛit-kukshi-vêdanâm [।] śu- 103
shka-kâsañ=cha balavat=sarvvam=êtêna sâdhayêd=iti [॥ 103 ॥] ⊙
4 Guḍikâ gauḍikâ ślô 2 ⊙ [36]Dvê maricha-śatê kâryê mâgadhyâ pippalî-śatañ=ch= 104
aikam [।] palam=api cha śarkkarâyâḥ syân=nâgarakas=tathâ mukhyaḥ [॥ 104 ॥]
syât=tintiḍîka-karshô dâḍima-karshaḥ śuchir-v-vadara-karshaḥ [।] 105
5 dêyô varâṁga-karshas=tath=ârddha-karshas=tv=ajâjîṇâm [॥ 105 ॥] amblâtakasya 106
karshaḥ karsh-ârddhan=dhyânyakasya vichitasya [।] sauvarchchala-karsha-yutaś
=chûrṇṇ-ârishṭaḥ parama-siddhaḥ [॥ 106 ॥] êsha sa-mûlân=arśâñ=ch=chha- 107

[34] Metre of verses 87–103 : Ślôka.
[35] Perhaps read *ârttêshu*.
[36] Metre of verses 104–118 : Âryâ.

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6 mayêd=grahaṇîñ=cha dîpayati śântâm [।] hṛid-rôga-pâṇḍu-rôgê nihaṁti kâsaṁ saha śvâsam=iti [॥ 107 ॥] ⊙ Chûrṇṇ-ârishṭaḥ ⌢

Nâvanîṭakê chûrṇṇa-yôgâs=samâptâḥ ⊛ ॥

7 Prathamô 'ddhâyas=samâptaḥ

Second Adhyâya.

Idam=amṛita-rasa-prakkhyaṁ rasâyanaṁ bala-vivarddhanaṁ nṛiṇâm [।] amṛita-prâ- 108
śaṁ nâmâmna[37] sarppir=udâraṁ pravakshyâmi ⌢ [॥ 108 ॥] âmalaka-rasa-prasthaḥ 109
8 kshîravidâryâs=tathâ bhavêt=prasthaḥ [।] prasthaś=ch=êkshu-rasasya hi gṛishṭî-
kshîrasya tad-vach=cha [॥ 109 ॥] prasthaṁ prasthaṁ su-dhṛitaṁ ghṛitasya da- 110
dyâch=cha śâradasy=âtra [।] aushadhyaś=cha su-pishṭâḥ
9 imâḥ pradêyâḥ pramâṇêna [॥ 110 ॥] ṛishabhakam=ṛiddhiṁ madhukaṁ vidârigan- 111
dhâṁ tathâ payasyâñ=cha [।] sahadêvâṁ s-ânantâṁ madhûlikâṁ • • [38] viśva-
dêvâñ=cha [॥ 111 ॥] dvê mêdê=rsbyaprôktâṁ 112
10 śatâvarîṁ mudga-mâsha-parṇyau cha [।] śrâvaṇy=ath=âtmaguptâṁ vîrâñ=cha pal-
ârddhikân=bhâgân [॥ 112 ॥] mṛidvîkâṁ karjûraṁ vadarâṇy=api kuḍava-saṁmi- 113
tâṁ kuryât [।] akshôḍa-tindukânâṁ nikôchakânâñ=cha
11 [bh]â(g)-âr[dh](am) [॥ 113 ॥]

Fifth Leaf: Obverse.

1 (êtat)=s[i]ddhaṁ jñâtvâ paripûtaṁ sthâpayêch=chhubhê bhâṇḍê [।] śîtî-bhûtê 114
dadyân=madhunaḥ prastha[ṁ] su-pûtasya [॥ 114 ॥] shôḍaśa palâni dadyâd=vṛitâ- 115
n(i) sita-śa[r]kka(râ)-chû[r]ṇṇa(sya)[27] [।] (mar)[i](ch-â)[r](dha-palan)=dadyât-
palañ=cha sûkshm(aila)[yâ][39]
2 dêyaṁ [॥ 115 ॥] sûkshmair=êtaiś=chûrṇṇair=avachûrṇya khajêna manthayêt=prâjñaḥ 116
[।] tasya tu mâtrâṁ matimân=agni-balaṁ prêkshya yuṁjîta [॥ 116 ॥] jîrṇê 117
cha jâṅgala-rasair=bhishajâ śâly-ôdanaṁ pradâtavyam [।] amṛita-
3 prâśyaṁ mukhyaṁ bala-varṇṇa-vivarddhanaṁ puṁsâm [॥ 117 ॥] kshîṇa-kshatê 118
prayôjyaṁ vṛiddhêshv=atha karśitêshu bâlêshu [।] tâmyatsu tathâ śvasatâṁ
prayôjyam=êtach=cha hikkâyâm [॥ 118 ॥] [40]amṛitaṁ nâma vikhyâtaṁ sarpir= 119
Âtrêya-
4 nirmitam=iti [॥]⊛ Amṛita-prâśaṁ nâma ghṛitam ślô ॥ pâ ।⊙ Priyaṅguṁ
tagaraṁ kushṭhaṁ dâḍimaṁ s-ailavâlukam [॥ 119 ॥] tâlîsa-mêdâ-triphalâṁ 120
kêsaraṁ vṛihatî-dvayam [।] nîlôtpalaṁ dêvadâ-
5 ruṁ[6] chandanaṁ dvê cha śârivê [॥ 120 ॥] dvê haridrê viḍaṅgâ cha sumanâ-kusumâni 121
cha [।] dantîm=aṁśumatîñ=ch=aiva mâṁjishṭhâ sâlaparṇy=api [॥ 121 ॥] aksha- 122
mâtrair=ghṛita-prastham pachêt=tôyê chatur-guṇê [।] êtat=kalyâ-
6 ṇakan=nâma pânîyê sarpishâṁ varam [॥ 122 ॥] kâsaṁ śvâsaṁ pratiśyâyaṁ 123
tṛitîyaka-chaturthakau [।] unmâda-kshata-vaisarppaṁ pramêhân=vâta-śôṇitam
[॥ 123 ॥] hikkâṁ chharddiṁ pâṇḍu-rôgaṁ[6] śvayathûn 124

[27] Read *nâmnâ*, as confirmed by the metre.

[38] The two dots would ordinarily indicate the omission of two syllables, which would be a long and a short (— ⏑), and would make the metre to be a Gîti. But if the dots do not indicate a lacuna, the metre is the ordinary Âryâ.

[39] For *sûkshmailâyâ*, gen. fem. See Part I, fl. 4 *b*[4] for another instance of such shortening for the sake of the metre.

[40] Metre of verses 119-132: Ślôka.

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7 mûtra-nigraham [।] rêtô-dôshâś=cha yê puṁsâṁ yônî-dôshâṁ ś=cha yôshitâm [॥ 124 ॥] bandhyâ cha labhatê garbbhaṁ garân=api cha śâtayêt [।] chûrṇṇa- 125
yôg-âdhikârêshu visha-sandûshitêshu cha [॥ 125 ॥] plîhêshv=arśassu 126
8 gulmêshu ghṛitam=êtad=yath-âmṛitam [।] bala-varṇṇa-karañ=ch=aiva dîpanîyaṁ prachârakam [॥ 126 ॥] alakshmîm=api nirhanyât=tishṭhaty=êtad=ghṛitaṁ gṛi- 127
hê [॥] ◎ **Ghṛitaṁ kalyâṇakaṁ nâmaślô 8** ◎
9 Jîvak-arshabhakau vîrâ kâkanâsâ mṛiṇâly=api [॥ 127 ॥] mudgaparṇṇîṁ mâshaparṇ- 128
ṇîm[6]=ṛiddhiṁ mêdâñ=cha saṁharêt [।] mahâsahâṁ kshudrasahâṁ[3] tathâ kâkô- 129
ḍim=êva cha [॥ 128 ॥] abhîruparṇṇîṁ haṁsapadîṁ[5] shaḍîm
10 [kachchhu-](phal)âni cha[41] [।] phalaṁ kharjûra-mṛidvîkâm=âmram=âmalakâni cha [॥ 129 ॥] pippalîṁ śṛiṅgavêrañ=cha tath=aiva guḍa-śarkkarâm [।] êtêshâṁ 130
garbbham=âdadyât=kshîrañ=cha saha sarpishâ ∽ [॥ 130 ॥]

Fifth Leaf: Reverse.

1 [tat]=(tu) [sid]dh[aṁ cha p]û[tañ=cha] (p)[i]vêd=vyâdhi-vinâśanam [।] 131
2 êtad=vâtañ=cha pittañ=cha kshata-kâsaṁ cha nâśayêt [॥ 131 ॥] mahâ-kalyâṇakaṁ 132
sarppir=bahu-rôga-vinâśanam [।] siddham=Âtrêya-nirddishṭam=Agastyâya ma-
hâtman=êti[42] ◎ [॥ 132 ॥]
3 **Mâha-kalyâṇakaṁ ghṛitaṁ ślô 5 pâ 1** ◎ [43]Nimbaṁ paṭôlaṁ dârvvîn=durâla- 133
bhâṁ tiktarôhiṇîn=triphalâm [।] kuryâd=arddha-pal-âṁśâṁ parpaṭakaṁ trâya-
mâṇâṁ cha [॥ 133 ॥] salil-âḍhaka-siddhânâṁ rasê 'shṭa-bhâg-âva- 134
4 śêshitê dadyât [।] chandana-kirâtatiktaka-pippalyas=trâyamâṇâñ=cha [॥ 134 ॥] mustâ 135
vatsaka-vîjaṁ kalkî-kṛitv=ârddha-kârshikân=bhâgân [।] nava-sarpishaś=cha shaṭ
-palam=êtat=siddhaṁ ghṛitaṁ pêyam [॥ 135 ॥] kushṭha-jvara-gulm-ârśô- 136
5 grahaṇî-pâṇḍv-âmaya-śvayathu-hantṛi [।] vaisarppa-kiṭibha-[p]âmâ-kaṇḍû-pada-gaṇḍa- 137
nut=siddham=iti [॥ 136 ॥] ◎ **Tiktakaṁ ghṛitaṁ ślô 4** ◎ Sapta-ch-chhadaṁ
prativishâṁ śamyâkaṁ[44] tiktarôhiṇîm pâṭhâṁ[45] [।] must-ôśîraṁ 138
6 triphalâṁ paṭôla-pichumanda-parpaṭakau [॥ 137 ॥] dhanvayavâshaka-chandanam= 139
upakulyâṁ padmakaṁ dvi-rajanîñ=cha [।] shaḍgranthâṁ sa-viśâlâṁ śatâvarîṁ
śârivê ch=ôbhê [॥ 138 ॥] vatsaka-vîjaṁ vâśâṁ mûrvvâm=a- 140
7 mṛitâṁ kirâtatiktañ=cha [।] kalkaṁ kuryân=matimân=yashṭihvâṁ trâyamâṇâñ=cha
[॥ 139 ॥] kalkasya chatur-bhâgaṁ jalam=ashṭa-guṇaṁ rasô 'mṛita-phalânâm [।] 141
dvi-guṇô ghṛitât=pradêyas=tat-sarpiḥ pâya-
8 yêt=siddham [॥ 140 ॥] kushṭhâni vâta-pitta-pravalâny=arśâṁsi rakta-vâhîni [।] 142
vaisarpa-rakta-pittaṁ vât-âsṛik-pâṇḍu-rôgañ=cha [॥ 141 ॥] visphôṭakân=sa- 143
pâmâm=unmâdaṁ kâmalâṁ krimiṁ kaṇḍûm [।] hṛid-rôga-gaṇḍa-piḍakân=asa-
9 d-rajô gaṇḍamâlâṁ cha [॥ 142 ॥] hanyâd=êtat=sadyaḥ pîtaṁ kâlê yathâ-balaṁ 144
sarpiḥ [।] yôga-śatair=apy=ajitaṁ mah-âdhikârân=mahâ-sarpiḥ ◎ [॥ 143 ॥]
Mahâ-tiktakaṁ ślô 7 ◎ [46]Ubhê haridrê mâñjishṭhâ[3] pâṭhâ ka- 145
10 ṭukarôhiṇî [।] • chitrakô • 'tha viḍaṁgâ cha pippalî trivṛitâ vachâ [॥ 144 ॥] śârivâ

[41] Compare the formula on fl. 7a[4].
[2] Anomalous sandhi for *mahâtmana iti* (=*mahâtmanê iti*).
[43] Metre of verses 133-143: Âryâ. Read *nimba-*, metri causâ.
[44] Perhaps false for *śampâkaṁ*.
[45] *Pâṭhâṁ* is cancelled in the MS., but it is required by the metre. Read °*rôhiṇîṁ pâṭhâm*.
[46] Metre of verses 144-146: Ślôka.

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kushṭha-must-ailâ madhukaṁ ch=âksha-saṁmitâḥ [।] dâpayêch=chhaṁkhapush-
pîñ=cha gavya-prasthêshu pañchasu [॥ 145 ॥] siddham=êtat=ghṛitaṁ 146
11 pîtvâ balavân=syâd=anâmayaḥ [।] prasanna-varṇṇô mêdhâvî[3] dyutimân=strîshu
ch=âkshayaḥ [॥ 146 ॥] [47]êtêna vâg=viśuddhyati brahm=âdhîtaṁ na naśyati cha 147
bhûyaḥ [।] svara-varṇṇayôś=cha jananaṁ garbbhaṁ ch=âdhatti bandhyânâm
[॥ 147 ॥] **Pañcha-ga(v)[y]aṁ [4]**

Sixth Leaf: Obverse.

1 [48]Viḍa[ṁ]gâ chitrak(ô) da[ṁ]t[î] vyôsha-v[ai]riṇa-pi[p]pal[î ।] aśvamûtrî trivṛi(t)= 148
kshîr[îṁ] n[î]lîkâ saindhava[ṁ] vachâm [॥ 148 ॥] ghṛita-prastham pachêd= 149
êbhir=d=dadhnâ[ṁ] tu dvi-guṇî-kṛitam [।] ta[t=s]i-
2 ddhaṁ pâyayêd=yuktyâ śvâs-ârśô-gulma-nâśanam॥ [149 ॥] Pippalî-pippalî-mûla-cha- 150
vya-chitraka-nâgaraiḥ [।] palikaiḥ sa-yavakshârair=ghṛita-prastham vipâchayêt
[॥ 150 ॥] kshîra-prasthêna tat-sarppi- 151
3 r=hanti gulmaṁ kaph-âtmakam [।] grahaṇî-pâṇḍu-rôga-ghnaṁ plîha-kâsa-jvar-
âpaham [॥ 151 ॥] ⊙ **Shaṭ-palaṁ nâma ghṛitam** ⊙ **ślô 4** ॥ Tryûshaṇaṁ 152
triphalâ
4 mustâ viḍaṁgâ chavya-chitrakaiḥ [।] kalkair=êtair=ghṛitaṁ siddhaṁ sa-kshîraṁ
vâta-gulma-nut [॥ 152 ॥] ⊙ **Tryûshaṇaṁ** ⊙ Vṛiśaṁ sa-śâkhaṁ saṁkuṭya 153
pachêd=ashṭa-guṇê jalê [।] śishṭê 'shṭa=bhâgê tasy=aiva pushpaṁ kalkaṁ[49] cha
5 dâpayêt [॥ 153 ॥] têna siddhaṁ ghṛitaṁ kshaudra-saṁyuktaṁ pitta-gulma-nut [।] 154
(ra)kta-pitta-jvara-śvâsa-kâsa-hṛid-rôga-nâśanam [॥ 154 ॥] ◎ **Vâśâ-ghṛitam ślô**
2 ◎ Nâgaraṁ pippalî-mûlaṁ chitrakô hastipippalî [।] 155
6 śvadaṁshṭrâ pippalî dhânyaṁ vilvaṁ pâṭhâṁ yavânikâm [॥ 155 ॥] châṁgêrî-sva- 156
rasê sarpir=êtaiḥ kalkair=v=vipâchayêt [।] chatur-guṇêna dadhnâ cha tad=
ghṛitaṁ kapha-vâta-nut [॥ 156 ॥] arśâṁsi grahaṇî-
7 dôshaṁ mûtra-kṛichchhraṁ pravâhikâm [।] guda-bhraṁś-ârttim=ânâhaṁ ghṛi- 157
tam=êtad=vyapôhati [॥ 157 ॥] ◎ **Châṁgêrî-ghṛitam** ◎ **ślô 6** ॥ Chatur-guṇaṁ 158
rasaṁ kṛitvâ châṁgêryâḥ su-parisrutam [।] tasy=ai-
8 va kalkên=âlôḍya vilva-mâtrêṇa buddhimân [॥ 158 ॥] ghṛita-prastham [pachê]d= 159
êtach=chhanair=mṛidv-agninâ bhishak [।] arśô-vyâdhir=bhavêd=yasya pîtv=aiva
sa sukhî bhavêt [॥ 159 ॥] ◎ **Châṁgêrî-ghṛitam=aparam** ◎ **ślô 2** ॥ Nidigdhi- 160
kâyâḥ
9 svarasaṁ grâhayêd=yantra-pîḍitam [।] chatur-guṇê rasê tasmin=ghṛita-prastham
vipâchayêt [॥ 160 ॥] garbbhaṁ dadyât=trikaṭukaṁ râsnâṁ gôkshurakaṁ ba- 161
lâm [।] paṁcha kâsân=idaṁ sarpiḥ pîtaṁ sadyô vyapôhati [॥ 161 ॥] ◎ **Kaṇṭa-**
kârikâ-
10 **ghṛitaṁ nâma ślô 2** ◎ Madhukasya palâny=ashṭau drâkshâyâḥ prastham=êva
cha [।] sârasê tu jala-drôṇê śanair=mṛidv=agninâ pachêt [॥ 162 ॥] ashṭa- 162
bhâg-âvaśêshê tu ghṛita-prastham vipâchayêt [।] tasmin=siddhê cha pûtê cha 163
11 śîtî-bhûtê cha dâpayêt [॥ 163 ॥] śarkkarâyâḥ palâny-ashṭau prasth-ârddhaṁ mâ-
kshikasya cha [।] êtach=chhôṇita-pittînâṁ kâsinâm=alpa-rêtasâ(m) [॥ 164 ॥] 164

[47] Metre of verse 147 : Âryâ.
[48] Metre of verses 148-181 : Śloka.
[49] Read *pushpa-kalkaṁ*.

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Sixth Leaf: Reverse.

1 [kshîṇâ]nâ[ṁ] cha kshatânâṁ cha prayôjyaṁ sama-saktukam [।] ◎ **Mṛidvîkâ-ghṛitaṁ ślô 3 pâ 1** ◎ Paṁcha-mûlam=athô hrasvaṁ gulûch[î]ṁ madhukaṁ balâm[1] [॥ 165 ॥] palikâni jala-drôṇê chatu[r]-bh[â]g-âvasê[shitê ।] tat-kashâ- 165 166
[yê tu saṁ-
2 [g]ṛi(hya) ghṛita-prastharṁ vipâchayêt [॥ 166 ॥] garbbhaṁ cha jîvanîyânâṁ dadyât= 167
kshîraṁ chatur-guṇam [।] vidâry-âmalakânâṁ cha tath=aiv=êkshu-rasasya cha
[॥ 167 ॥] datvâ[50] ghṛita-samân=bhâgân=pachêta mṛidun=âgninâ [।] râsâyanikam= 168
ity=êtat=pêyaṁ (sa-)
3 rpiḥ kshay-âvaham [॥ 168 ॥] hṛid-rôga-kshata-kâsânâṁ jvarânâṁ cha vinâśanam= 169
iti [॥] ◎ **Rasâyanikaṁ nâma ghṛitaṁ ślô 4** ◎ Śara-mûl-êkshu-mûlâni kâṇḍ-
êkshûn=ikshuvâlikâm [॥ 169 ॥] śatâvarîṁ payasyâñ=cha vidârîṁ=kaṇṭakârikâm [।] 170
4 jîvantîṁ jîvakaṁ mêdâṁ vîrâm=ṛishabhakaṁ balâm [॥ 170 ॥] ṛiddhiṁ gôkshurakaṁ 171
râsnâm=âtmaguptâṁ punarnnavâm [।] êshâṁ tri-palikâ bhâgâ mâshâṇâm=
âḍhakan=navam [॥ 171 ॥] jala-drôṇê vipaktavyam=âḍhakañ=ch=âvaśêshayêt [।] 172
5 tatra pêshyâṇi madhukaṁ drâkshâ phalgûni pippalîm [॥ 172 ॥] âtmagu[ptâṁ 173
madhûkâ]ni[51] karjûrâṇi śatâvarîm [।] vidâry-âmalak-êkshûṇâṁ rasâḥ syuś=cha
pṛithak=pṛithak [॥ 173 ॥] sarppishaś=ch=âḍhakaṁ dadyât=kshîra-drôṇaṁ cha 174
tad=bhishak [।]
6 sâdhayêd=ghṛita-śêshañ=cha su-pûtaṁ yôjayêt=punaḥ [॥ 174 ॥] śarkkarâyâs=tukâ- 175
kshîryâś=chûrṇṇaiḥ prasth-ônmitaiḥ pṛithak [।] palikâ guḍikâḥ kâryâs=tâ yath-
âgniṁ prayôjayêt [॥ 175 ॥]
7 êsha vṛishyaḥ paraṁ yôgô vṛiṁhaṇô bala-varddhanaḥ [।] anên=âśva iv=ôdîrṇṇô 176
liṁgam=arppayatê balî [॥ 176 ॥] ◎ **Śara-mûlîyaṁ nâma ghṛitam ślô 7 pâ 1** ◎
Mâyûraṁ vêśa-vâraṁ tu 177
8 kuṭya tôy-ârpaṇê[52] pachêt [।] râsnâyâ daśa-mûlêna balâyâ madhukêna cha [॥ 177 ॥]
chatur-bhâg-âvaśêshêṇa ghṛita-prastharṁ vipâchayêt [।] chatur-guṇêna payasâ 178
jîvanîyaiś=cha pêshyakaiḥ ∽ [॥ 178 ॥]
9 mâyûram=êtach=chhaṁsanti[3] nâsyê pânê cha mûrddhani [।] nâśanaṁ śîrsha-rôgâṇâm 179
=ârdditasy[53]=ârvvudasya cha [॥ 179 ॥] karṇṇa-śûlâni vâdhiryaṁ manyâ-staṁ- 180
bhaṁ hanu-graham [।] pûtyâsyaṁ karṇṇa-
10 nâdatvaṁ tâlu-śôsh-ôpajihvikâm [॥ 180 ॥] râtry-andhaṁ piṁgal-âkshañ=cha timi- 181
raṁ jala-kâchatâm [।] abhishyandam=adhîmanthaṁ nêtrayôś=ch=âpakarshat=îti
[॥ 181 ॥] ◎ **Mâyûraṁ ghṛitaṁ ślô 7 pâ**[54] ◎

Seventh Leaf: Obverse.

1 [55][S]y[â]t=tryûshaṇa[ṁ] sa-triphalaṁ sa-pâṭhâṁ sa-ch[i]trakaṁ syâd=atha dêva- 182
dâru [।] râsnâ shaḍîn=tâmalakîṁ vidârîn=nidigdhikâṁ gôkshurakaṁ sthirâṁ
cha [॥ 182 ॥] syâd=âtmaguptâm=atha śârivâñ=cha mêdâñ=cha dadyâd=dhi śa- 183
tâvarîñ=cha [।]
2 êtâni sarvvâṇi samâni kṛitvâ ghṛitaṁ pachêt=kshîra-chatur-guṇêna [॥ 183 ॥] kâ- 184

[50] Read *dattvâ*.
[51] Supply the lacuna from the Charaka VI, 2[68].
[52] Perhaps read *ârmaṇê*.
[53] Probably read *ardditasy*.
[54] Read *ślô 5*, and no fraction.
[55] Metre of verses 182-185*a*: Indravajrâ.

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sa-jvar-ârśâṁsi[56] śirô-'bhitâpaṁ tath=aiva bhakt-ânabhinandanañ=cha [।] hṛid- 148
rôga-vâta-shṭhila-vâta-gulmê plîhê cha kshî-
3 ṇa-kshatayôś=cha dadyât [॥ 184 ॥] arśânsi kshubdhân=kshubhitaṁ cha vâtaṁ ni- 185
haṁti sarvvân=vidhivat=prayukta iti [॥ 185*a* ॥] ◎ **Mahâ-tryûshaṇan=nâma ślô**
2[57] pâ 1 ◎ [58]Mudgaparṇṇîṁ mâshaparṇṇîm[6]=ṛiddhiṁ mêdâñ=cha saṁharêt [।] 186
4 mahâsahâṁ kshudrasahâṁ[3] tathâ kâkôlim=êva cha [॥ 186 ॥] abhîtaparṇṇîṁ haṁsa- 187
padîṁ[5] shaḍîṁ kachchhu-phalâni cha [।] phalgu karjûra-mṛidvîkâm=âmram=
âmalakâni cha [॥ 187 ॥] vilv-âgnimanthaṁ syônâkaṁ[3] kârshmaryaṁ 188
5 pâṭalâṁ balâm [।] parṇyaś=chatasraḥ=pippalyaḥ[3] śvadaṁshṭrâṁ vṛihatî-dvayam
[॥ 188 ॥] śṛiṁgîṁ tâmalakîṁ drâkshâṁ jîvantîṁ pushkar-âgurum [।] abhayâm= 189
amṛitâm=ṛiddhim
6 jîvak-arshabhakau shaḍim [॥ 189 ॥] mustâṁ punarnnavâṁ mêdâm=êlâṁ chandanam= 190
utpalam [।] vidârîṁ vṛisha-mûlâni kâkôlîṁ kâkanâsikâm [॥ 190 ॥] êshâṁ pal- 191
ônmitân=bhâgâñ=ch=chhatâ-
7 ny=âmalakasya cha [।] pañcha dadyât=tad=aikadhyaṁ jala-drôṇê vipâchayêt [॥ 191 ॥]
jñâtvâ gata-rasân=êtân=aushadhân=atha tad-rasaḥ [।] tad-âmalakam=uddhṛitya 192
nishkulaṁ
8 taila-sarpishôḥ [॥ 192 ॥] pala-dvâdaśakê bhṛishṭvâ dêyâ matsyaṇḍikâ-palâḥ [।] 193
pañchâśat=paripûtâyâ lêhavat=sâdhu sâdhayêt [॥ 193 ॥] shaṭ-palaṁ madhunaś= 194
ch=âtra
9 siddha-śîtê pradâpayêt [।] chatush-palaṁ tukâkshîryâḥ pippalyâ dvi-palaṁ tathâ
[॥ 194 ॥] palam=êkaṁ vidadhyâch=cha tvag-êlâ-patra-kêsarân [।] ity=ayaṁ Chya- 195
vana-prâśaḥ param=uktaṁ rasâya-
10 nam [॥ 195 ॥] kâsa-śvâsa-haraś=ch=aiva viśêshêṇ=ôpadiśyatê [।] kshîṇa-kshatânâṁ 196
vṛiddhânâṁ[3] vâlânâṁ ch=âṅga-varddhanam [॥ 196 ॥] svara-kshayam=urô-rôgaṁ 197
hṛid-rôgaṁ vâta-śôṇitam [।]
11 pipâsâṁ mûtra-śukk[r]a-sthân=dôshâś=ch=âpy=apakarshati [॥ 197 ॥] asya mâtrâṁ 198
prayuṁjîta y=ôparuddhân[59] na bhôjanam ∽ [।]

Seventh Leaf: Reverse.

1 [a]sya prayôgâch=Chyavanaḥ[3] su-vṛiddhô 'bhût=punar=yuvâ [॥ 198 ॥] [60]mêdhâṁ 199
smṛitiṁ kântim=anâmayatvam=âyush-praka[r]sha[ṁ] balam=[i]ndr[i]y(âṇâ)m
[।] str[î]shu prakarshaṁ • • m[61]=agni-vṛiddhim
2 varṇṇa-prasâdaṁ pavan-ânulômyam [॥ 199 ॥] rasâyanasy=âsya naraḥ prayôgâl=la- 200
bhêta jîrṇṇô 'pi kuṭi-pravêśât [।] jar-âkṛitaṁ rûpam=ath=âsya pûrvvam bi-
bhartti rûpa[62] nava-yauvanânâm=iti [॥ 200 ॥] ◎
3 **Chyavana-prâśaṁ ghṛitaṁ ślô 15** ◎ [63]Harîtakîṁ trikaṭukaṁ vachâṁ kaṭuka- 201
rôhiṇîm [।] sauvarchchalaṁ yavakshârô viḍaṁgâ chitrakaṁ tathâ [॥ 201 ॥]
aksha-pramâṇair=êtais=tu[3] ghṛita-prastham vipâ- 202

[56] Read *kâsa-jvarân=hanti*, for otherwise there is no verb; *arśânsi* is repeated below.

[57] Read *3*.

[58] Metre of verses 186-198: Ślôka.

[59] Read *y-ôparundhyân* (i.e., *yâ uparundhyât*).

[60] Metre of verses 199-200: Indravajrâ and Upêndravajrâ mixed.

[61] Supply the lacuna with *param*, from Charaka VI, 1 and Chakradatta X, 20[303].

[62] Read *rûpaṁ*, as metre and sense show.

[63] Metre of verses 201-318*a*: Ślôka.

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4 chayêt [।] tat=siddhaṁ srâvayitv=âtha pâyayîta yathâ-balam [॥ 202 ॥] vâta-gulmaṁ 203
plihaṁ kâsaṁ sa-hikkâṁ sa-k-krimîn=api [।] daś-âṁgô nâśayaty=êtân=rôgân=va-
5 jra iv=âsurân=iti [॥ 203 ॥] ◎ **Daś-âṁgaṁ nâma ghṛitaṁ ślô 3** ◎ (Chi)trakaṁ 204
triphalâṁ ch=aiva vṛihatîṁ kaṇṭakârikâm [।] snuhâ-kshîraṁ viḍaṅgâni ghṛi-
taṁ navamam=u-
6 chyatê [॥ 204 ॥] êk-aikasya tu karshshêṇa ghṛitasya kuḍavaṁ pachêt [।] chatur- 205
guṇêna tôyêna pâchayên=mṛidun=âgninâ [॥ 205 ॥] asya kâlê pivên=mâtrâm= 206
arddha-karsha-samanvitâm [।] ushṇ-ôdakañ=ch=â-
7 nupivêd[3]-alpatvât=tasya sarpishaḥ [॥ 206 ॥] viriktaṁ tu yavâgûṁ syât=sarpishâ pari- 207
mardditâm [।] rasêna jâṅgalânâṁ vâ bhôjanan=dâpayêd=bhishak [॥ 207 ॥] vâta- 208
gulmam=udâvarttaṁ vartma-[61]
8 m=arśaḥ plihan=tathâ [।] grahaṇîn=dîpayên=mandâṁ kushṭha=dôshâṁ ś=cha nâśa-
yêt [॥ 208 ॥] nârâchakam=iti khyâtaṁ sarpir=n=nârâcha-sannibham [।] bhisha- 209
jâ sanniyôktavyaṁ nârâcham=iva śatravê iti [॥ 209 ॥] ◎
9 **Nârâchakan=nâma ghṛitaṁ ślô 6** ◎ Mûlakânâṁ purâṇânâṁ palâny=ashṭau 210
samânayêt [।] tâni sthâlyâñ=jala-drôṇê śanair=mṛidv-agninâ pachêt [॥ 210 ॥]
vilva-mâtra-pramâṇêna pishṭvâ ch=ainaṁ 211
10 nidhâpayêt [।] pañcha dâḍima-sârâṇâṁ palâny=atra prapîshayêt [॥ 211 ॥] pippalî- 212
śṛiṁgavêrâbhyâṁ dadyâd=atra palaṁ palam [।] palaṁ chitraka-mûlasya su-
pishṭasy=âtra dâpayêt [॥ 212 ॥]
11 (ghṛi)tasya cha palâny=ashṭau navasy=âtra pradâpayêt [।] dadhnaś=ch=âtra su-jâ- 213
tasya samâ mâtrâ vidhîyatê [॥ 213 ॥] êtat=sarvvaṁ samânîya 214

Eighth Leaf: Obverse.

1 śanai[r]=mṛidv-agninâ pachêt [।] su-siddhaṁ ch=ainam=âjñâya paripûtaṁ nidhâ-
payêt [॥ 214 ॥] yê kê-chid=vyâdhayaḥ kâyê kaph-ânila-samudbhavâḥ [।] tê- 215
shâṁ prâyôgikaṁ śrêshṭhaṁ ghṛitam=êtad=vidhîyatê [॥ 215 ॥] ◎
2 **Mûlaka-ghṛitaṁ nâma ślô 6** ◎ Laśunasya śataṁ vidvâñ=jala-drôṇê vipâchayêt 216
[।] chatur-bhâg-âvaśêshañ=cha kashâyam=avatârayêt [॥ 216 ॥] têna vaidyah 217
kashâyêna vipachêta ghṛit-â-
3 ḍhakam [।] kalka-pêshyâṇi ch=aitâni siddhyamânê pradâpayêt [॥ 217 ॥] karshañ= 218
chitraka-mûlasya pippalî-karsham=êva cha [।] chavyâyâś=cha bhavêt=karshaḥ
śṛiṅgavêra-palaṁ tathâ [॥ 218 ॥] lavaṇânâṁ 219
4 cha pañchânâṁ pal-ârddhañ=ch=âmblavêtasât [।] tathâ râmaṭhakasy=âpi hiṁgunô
'tra palaṁ bhavêt [॥ 219 ॥] tat=siddhaṁ nisrutaṁ samyak=su-guptaṁ tan= 220
nidhâpayêt [।] tatô mâtrâṁ pivêt=kâlê
5 śṛiṇu mê yêshu tad=dhitam [॥ 220 ॥] vâta-shṭhîlâsu gṛidhrasyâṁ vâta-gulmê 221
plihôdarê [।] vâta-ślêshm-âti[62]-pâṇḍûnâm=arśassv=atha bhagandarê [॥ 221 ॥]
êk-âṁga-rôgiṇâṁ dadyât 222
6 tathâ sarvv-âṅga-rôgiṇâm [।] laśun-âdyaṁ ghṛitaṁ hy=êtad=Aśvibhyâṁ saṁprakal-
pitam [॥ 222 ॥] ⊙ **Âśvinaṁ laśunakaṁ nâma ghṛitaṁ ślô 7** ⊙ Ghṛitan=da- 223
7 śa-guṇê tôyê sâdhayêd=â jala-kshayât [।] tatô daśa-guṇê tôyê sâdhyam=âmalakan=

[61] Read *vardhma*.

[62] Read *ârti*.

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tathâ [॥ 223 ॥] daśa-bhâg-âvaśishṭê 'smin=ghṛita-prastham vipâcha- 224
8 yêt [।] tatô yathâ-balam mâtrâm pâyayêj=jvara-kâśitam[66] [॥ 224 ॥] sarvva-jvara- 225
haram sarppir=êtad=Brahm-âbhipûjitam [।] dîrggha-kâlam prayuktan=tu bhavê-
9 d=balyam rasâyanam [॥ 225 ॥] ◎ Jvara=haram=Âśvinam nâma ghṛitam ślô 3 ◎
Viṁśad=âmalakân=dadyâd=viṁśatiñ=cha harîtakîḥ [।] vibhîtakâni viṁśach=cha 226
trâyamâṇa-
10 palam bhavêt [॥ 226 ॥] tath=aiva tiktarôhiṇyâ gulûchyâś=cha palam=bhavêt [।] 227
tôy-ârddha-kaṁsê siddhan=tu[3] chatur-bhâg-âvaśêshitam [॥ 227 ॥] par-ârdhyam 228
kuḍavên=aitad=ghṛita-
11 (m)aṇḍam=adhiśrayêt [।] tatra kalkî-kṛitâni syur=âvapêta navâni ha [॥ 228 ॥]
pippalînâm pal-ârddhañ=cha trivṛit-ârdha-palan=tathâ [।] 229

Eighth Leaf: Reverse.

1 [kaṁpi]lyaka-chaturth-â[ṁ]śam daśa syân=nichulâni cha [॥ 229 ॥] tat=siddham 230
nisrutam pêyam pâṇḍu-kâmala-nâśanam [।] gulma-vardhma-pramêhînâm
2 śvayathau kushṭha-rôgiṇâm [॥ 230 ॥] śiśna-vyâdhy-udarâṇâm cha udâvartta-jvarêshu 231
cha [।] vairôdhyânâñ=cha vyâdhînâm pathyam siddh-ôttaram ghṛitam [॥ 231 ॥]
◎ Siddh-ôttaram nâma ghṛitam ślô 6 ◎
3 Dantî-chitraka-mûlânâm=ashṭau kurvvîta sannakhâm[67] [।] abhayâ-viṁśatiṁ gurvyaḥ 232
shaṭ-palam dêvadâru cha [॥ 232 ॥] nîṁva-kadaṁbam varaṇam[3] râjavṛiksham pu- 233
narnnavâm [।] chirivilva-tvachañ=ch=aiva
4 pṛithak=shaṭ-palikâḥ smṛitâḥ [॥ 233 ॥] dvê pañcha-mûlê saṁhṛitya[3] pṛithag=â- 234
ḍhaka-saṁmitê [।] vipâchayêd=apân=drôṇê sârasê mṛidun=âgninâ [॥ 234 ॥] cha- 235
tur-bhâg-âvaśêsham tat=ka-
5 shâyam=avatârayêt [।] ghṛit-âḍhakê pachêt=tasmiṁna[68] pêshyâṁ ś=ch=êmân pra=
dâpayêt [॥ 235 ॥] pippalî pippalî-mûlam chavyañ=cha marichâni cha ⌢ [।] 236
6 lavaṇânâñ=cha pañchânâm=âbapêd[69]=êka-kârshikân [॥ 236 ॥] êtad=dhânvantaram 237
sarppiḥ sarva-rôga-nibarhaṇam [।] paṁcha-gulmân=abhivyaktân=ashṭau ch=
ôdara-vṛiddhayaḥ [॥ 237 ॥]
7 śvayathuṁ śôsham=arśâṁsi pramêhâṁ ś=ch=aikaviṁśati [।] dîpayêd=grahaṇîṁ 238
mandâṁ kushṭhân=bahu-vidhâñ=jayêt [॥ 238 ॥] ahînâṁ mûshikânâṁ cha 239
yach=cha syât=kṛittrimam visham [।]
8 sarvv-âhârêshv=aniyamô vṛiṁhaṇô dêha-m-âtmanaḥ [॥ 239 ॥] êtad=dhânvantaram 240
sarpiḥ śrêshṭham Brahm-âbhipûjitam [।] yathâvat=saṁprayuṁjânaḥ prâpnuyât=
siddhim=uttamâm=iti [॥ 240 ॥] ◎ Dhânvantaram ślô
9 9 ◎ Chandanam syâd=ûśîrañ=cha padmakam kuruvindakam [।] trâyamâṇâṁ 241
samâṁ dadyât=tathâ chandanaśârivâm [॥ 241 ॥] tathâ prativishâṁ ch=aiva 242
tathâ târnalakî bhavêt [।] chatur-guṇê jalê vaidyô ghṛita-prastham
10 vipâchayêt [॥ 242 ॥] tad=dhi pîtam pramêhînâṁ rakta-pitta-kshayêshu cha [।] 243
arśasâṁ bhinna-varchchânâṁ pâṇḍu-rôgê cha tad=dhitam [॥ 243 ॥] praṇudêd= 244
grahaṇî-dôshâṁ s=tvag-dôshâṁ ś=cha śarîriṇâm [।] sarppir=êtad=bha-

[66] Perhaps read *kâśinam*.
[67] Read *sannakhân*.
[68] Read *tasmin*.
[69] Read *âvapêd*.

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11 .(v)êt=(p)ath(y)aṁ visha-ghnam=amṛit-ôpamam [॥ 244 ॥] ◎ **Visha-haran=nâma ghṛitam=Aśvinam ślô 4** ◎ Chitrakaṁ trivṛitâṁ ch=aiva śyâmâṁ cha pali- 245
kâni tu [।]

Ninth Leaf: Obverse.

1 [dvâviṁ](śa)ch=cha harîtakyô drôṇ-ârddhaṁ salilasya cha [॥ 245 ॥] chatur-bhâg- 246
âvaśêshan=tat=kashâyam=avatârayêt [।] tata(s=têna kash)[â](y)[ê](ṇa) ghṛita-
prastha[ṁ] v(i)p(â)cha(yê)[t ॥ 246 ॥] (n)[î]l[î](kây=â)[r]dha-ku(ḍa)va[ṁ] 247
(ta)[t=t]v=[ark]k[a-kshîra — ◡ — । × × × × su-
2 dhâ]-(kshî)raṁ garbhaṁ datvâ[52] vipâchayêt [॥ 247 ॥] êtad=vindu-ghṛitaṁ nâma 248
n-aika-rôga-vinâśanam [।] yâvantaḥ pivatê vindûṁ s=tâvad-vêgân=virichyatê
[॥ 248 ॥] udarâṇi plihân=gulmân=kushṭhâṇi cha garâṇi cha [।] 249
3 [vâta]-gulmê cha nârîṇâṁ gaṇḍamâlâ-bhagandarê [॥ 249 ॥] pitt-ârśass=ûrdhva- 250
vâtêshu rôgâ yê sânnipâtikâḥ [।] gaditê gara-dattê cha madhu-mêhê cha
śasyatê [॥ 250 ॥] ◎ **Vindu-ghṛitan=nâma ◎ ślô 6** ॥ Sudhâ- 251
4 kshîra-palên=êha dvê palê sarpishaḥ pachêt [।] kaṁpilyaka-palaṁ ch=aikaṁ śâṇ-
ârddhaṁ saindhavasya cha [॥ 251 ॥] tṛivṛitâyâḥ palañ=ch=aikaṁ kuḍavô 252
'malakî-rasât [।] tôya-kaṁsêna vipachêch=chhanair=mṛidv-agninâ bhishak
[॥ 252 ॥] êtad=vindu-
5 ghṛitaṁ nâma Aśvinô' numataṁ[70] śubham [।] vindavaḥ pivatê yâvat=tâ[va]d=vê- 253
gân=virichyatê [॥ 253 ॥] karsha-pramâṇan=dâtavyaṁ[3] jaṭharî-s-ôpagulmayôḥ [।] 254
tathâ kachchhapa-rôgîṇâṁ yu(ñjî)[ta] (mati)mân=bhishak [॥ 254 ॥] ushṇaṁ 255
ch=ânupivê-
6 t=tôyam=alpatvât=tasya sarppishaḥ [।] êsha gulmân=sa-nichayân=sa-śûlân=sa-pari-
grahân [॥ 255 ॥] bhinatty=êka-prayôgêna vâyur=j-jala-dharân=iva [।] pañcha- 256
gulma-(badh-â)rthaṁ hi sarpir=êtat=pravarttitam [॥ 256 ॥]
7 sarvv-âsura-badh-ârthâya yathâ bajram svayaṁbhuvâ [।] êtad=vindu-ghṛitaṁ prô- 257
ktaṁ siddhaṁ siddh-ânumânitam=iti [॥ 257 ॥] **Vindu-ghṛitam=Âśvinam**
ślô 2[71] ◎ Âjaṁ pa(yaḥ) śṛiṁgavêraṁ[6] vachâ śigrur=harîtakî [।] 258
8 pippalyô maricham pâṭhâ saindhavan=daśamaṁ ghṛitam [॥ 258 ॥] śṛiṁgavêr-â- 259
[day](ô) bhâgâ lavaṇ-aṁtâḥ palînakâḥ [।] chatur-guṇêna payasâ ghṛita-prasthaṁ vipâchayêt [॥ 259 ॥] asy=ôpayôgâd=vinyêta[3] smṛitiṁ mêdhâṁ cha 260
9 mâ(nava)ḥ [।] jaḍa-gadgada-mûkatvaṁ pânâd=êv=âsya=śâmyat=îti [॥ 260 ॥] ◎
Sârasvataṁ ghṛitaṁ ślô 3

Dvitîyô 'dhyâyaḥ ◎

Third Adhyâya.

Balâ-tailaṁ pravakshyâmi vâta-rôga-nibarhaṇam [।] Âtrêy-ânumataṁ siddhaṁ 261
bandhyânâṁ garbbha-daṁ śubham [॥ 261 ॥]
10 [balâ]yâḥ khalu mûlânâṁ śushkaṁ pala-śataṁ [bhavêt । guḍûch]yâḥ pañcha-viṁ- 262
śach=cha râsnâ-daśa-palam=bhavêt [॥ 262 ॥] prakshâlya jarjarî-kṛitvâ pachêd= 263
divyêna vâriṇâ [।] jal-âḍhaka-śatê siddham=âḍhakaṁ ch=âvaśê-

[70] Anomalous sandhi for *aśvinôr=anumatam.*

[71] Read *ślô 7* or *yô 2* (for *yôga*).

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11 [sha]yêt [॥ 263 ॥] kashâyêṇa [⏑—ṁ—××××××⏑—][72]chayêt [।] dadhi-mastu cha 264
śuktañ=cha tath=aiv=êkshu-rasô bhavêt [॥ 264 ॥] aja-kshîr-ârddha-bhâgañ= 265
cha śanair=mṛid[v-agn]inâ pachêt [।]

Ninth Leaf: Reverse.

1 [×]ग्र[×]ग्र[⏑ — — +]n[i ××××⏑ — ⏑]yêt[73] [॥ 265 ॥] bal-âtibalayôr=mûlaṁ sa- 266
. ralaṁ dêvadâru cha [।] mustaṁ madhuka-maṁjishṭhâ-tagaraṁ padmak-âgu-
rum [॥ 266 ॥] har(ê)[ṇ]v=[êlâ-vyâghra- 267
2 na]kham[3] kêsaraṁ surasaṁ shaḍîm [।] (m)u[d]g[aparṇṇîṁ mâshapa]rṇṇîñ[6]=jîvak-
arshabhakâv=ubhau [॥ 267 ॥] jânîyât=tad=yadâ siddham=ath-ainam=avatârayêt 268
[।] patra-kalkaṁ cha bhishajaḥ pradadyâd=a-
3 vatâritê [॥ 268 ॥] tat=prasannaṁ parisrâvya nidadhyâd=bhâjanê śu(chau) [।] (ta)taḥ 269
prayuṁjyân=matimân[3]=yathâ-vyâdhi yathâ-balam [॥ 269 ॥] prayôjyam=êtad=a- 270
bhyaṁgê nastaḥ-pân-ânuvâsanê [।] âhârê karṇṇayôś=ch=aiva vastish=û-
4 ttara-vastishu [॥ 270 ॥] kshayô vâ yadi vâ kâsaḥ śvâsô vâ yadi vâ jvaraḥ [।] 271
mûrchchhâ vâ yadi vâ ch=chharddir=d=daurbalyaṁ bhinna-varṇatâ [॥ 271 ॥]
śvayathuṁ śukkra-dôshâṁ ś=cha gulmaṁ v=âpy=athavâ pliham [।] vardhmâni 272
grahaṇî-dôshaṁ śôshaṁ śîrshô-
5 'bhitâpitâm [॥ 272 ॥] apasmâraṁ dhanu-shkaṁbhaṁ tailam=êtach=chikitsati [।] 273
tvag-gatâś=ch=aiva yê vâtâ yê cha majjânam=âśritâḥ [॥ 273 ॥] sir-âgatâḥ snâyu- 274
gatâs[3]=tathâ sarvva-gatâś=cha yê [।] sarvvâñ=ch=chhamayatê vâtân=iti n=âsty=a-
6 tra saṁśayaḥ [॥ 274 ॥] ṛitu-kâlê cha nârîṇâṁ śiraḥ-snâtâsu dâpayêt [।] ban- 275
dhy=âpi labhatê garbhaṁ prayôgêna samâcharan [॥ 275 ॥] varṇa-bhêda-pra- 276
śamanam=alakshmî-śamanaṁ śivam [।] balâ-tailaṁ bhishag=dadyâ-
7 d=bal-êndriya-vivarddhanam=iti [॥ 276 ॥] ◎ **Balâ-tailaṁ ślô 16** ◎ Balâ-śata- 277
kashâyêṇa tailasy=ârddh-âḍhakaṁ pachêt [।] kalkair=madhuka-mâṁjishṭhâ-
chandan-ôtpala-padmakaiḥ [॥ 277 ॥] gandhaiś=cha jîvanîyaiś=cha dugdha-dvi- 278
8 drôṇa-sâdhitam [।] balâ-tailan=narêndr-ârham=êtad=vâta-vikâra-nut [॥ 278 ॥] kalpên= 279
ânêna râsnâyâ guḍûchyâ madhukasya cha [।] sva-nâm-âkhyaṁ pachêt=tailaṁ
tad-vat=sahacharasya cha [॥ 279 ॥] ◎ **Balâ-tailaṁ ślô 2 pâ 1** [74] ◎ Śataṁ 280
9 su-tulitaṁ kuryâd=balâ-mûlasya paṇḍitaḥ [।] sâdhayêch=cha j-jala-drôṇê chatur-
bhâg-âvaśêshitam [॥ 280 ॥] palâni daśa ch=ânyâni balâyâ dugdha-pêshimam [।] 281
luchitânâṁ[75] tilânân=tu kuryât=tail-âḍhaka-dvayam [॥ 281 ॥] chatu- 282
10 [r-gu]ṇêna payasaḥ pachên=mṛidv-agninâ tu tam [।] anêna vidhinâ tailaṁ daśa-
kṛitvô vipâchayêt [॥ 282 ॥] siddham=êtad=balâ-tailaṁ n-aika-rôga-vinâśanam [।] 283
pân-âbhyaṁgê bhôjanê cha[6] nâsyê vastau cha śâsyatê [॥ 283 ॥]
11 [ṛitu-vy]âdhishu sarvvêshu rakta-pitt=âśrayêshu cha [।] vyâpannânâṁ cha yô- 284
nînâṁ nṛiṇâṁ nashṭê cha rêtasi [॥ 284 ॥] tâlu-śôshaṁ tṛishâṁ dâhaṁ pâr- 285
śva-śûlam=asad-rajaḥ [।] śôshaṁ kshayam=ath=ônmâdaṁ (vaisarpaṁ) □i⏑□ê
[⏑— ॥ 285 ॥]

[72] The lacuna may be filled up thus: *paraṁ têna tail-âḍhakaṁ vipâchayêt.* See note 73.

[73] The lacuna may be filled up thus: *kalka-pêshyâṇi ch-aitâni pal-ônmitâni pradâpayêt.* This, and the other restorations, are on the authority of the parallel recensions; see the note to the translation.

[74] Read *ślô* 3 for *ślô* 2 *pâ* 1.

[75] Probably read *luṁchitânâṁ.*

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Tenth Leaf: Obverse.

1 [âyu]r-vṛiddhi-karaṁ balyaṁ kâsa-śvâsa-vinâśanam [।] sarvva-rôga-haraṁ ch= 286
aitad=balâ-taila[ṁ] prayôjayêd=iti [॥ 286 ॥] ◎ **Balâ-tailaṁ ślô 7** ◎ Satya- 287
2 [— ×][76] tailaṁ pushṭi-vivarddhanam [॥ 287 ॥] sarvva-vyâdhi-praśamanaṁ râj-âr- 288
ham=amṛit-ôpamam [।] amṛitan=nâma vikhyâtaṁ tailaṁ vala-karaṁ nṛiṇâm
[॥ 288 ॥] su-bhûmau madhukaṁ jâtam=uddharêt=kṛita-maṅgalaḥ [।] pushyêṇa 289
3 [pra]yatô viprân=svasti-vâchya samâsataḥ [॥ 289 ॥] grâhayêt=svarasaṁ tasya cha- 290
tush-pâtraṁ vichakshaṇaḥ [।] prapauṇḍarîkam=amṛitâṁ visa-granthîṁ śatâva-
rîm [॥ 290 ॥] śṛiṁgâṭakâny=âmalakân[3]=udumbara-kaśêrukâḥ [।] 291
4 ksh[î]riṇâṁ ch=aiva vṛikshâṇâṁ tvachâni syuḥ pṛithak=pṛithak [॥ 291 ॥] kuśa- 292
kâś-êkshu-mûlâni śara-vîraṇayôs=tathâ [।] gundânâṁ[77] naḍikânâṁ cha mûlaṁ
krôñchânadâni[78] cha [॥ 292 ॥] vadarîñ=cha vidârîñ=cha vêtasaṁ 293
5 s-âḍurûshakam [।] nimba-śâlmali-kharjûra-nâḍikêra-priyaṁ(ga)vaḥ [॥ 293 ॥] paṭô- 294
laṁ kuṭajaṁ drâkshâṁ sa-mṛinâlaṁ cha chandanam [।] kakubhaṁ ch=âśva-
karṇañ=cha lâmajjaka-dhanañjayau [॥ 294 ॥] kashâya-madhurâṇâṁ cha 295
6 śîtâny=api cha lâbhataḥ [।] bhâgâṁ ś=chatush-palân=kṛitvâ dvi-drôṇê 'pâṁ vi-
pâchayêt [॥ 295 ॥] rasê 'shṭa-bhâga-śêshê tu kalkair=êbhir=vipâchayêt [।] ba- 296
lâṁ nâgabalâṁ jîvâ-
7 m=âtmaguptâṁ kaśêrukâm [॥ 296 ॥] nataṁ rasaṁ cha spṛikkâṁ cha sûkshmê- 297
lâ(ṁ) tvacham=êva cha [।] jîvak-arshabhakau mêdau madhukaṁ nîlam=ut-
palam [॥ 297 ॥] kuṅkumaṁ varṇṇa-karaṇam=aguruṁ patram=êva cha [।] 298
8 vidârîṁ kshîrakâkôlîṁ vîrâm=api cha śârivâm [॥ 298 ॥] śatâvarîṁ priyaṁguṁ 299
cha guḍûchîṁ padmakêsaram [।] lâmajjakaṁ chandanâni[3] râjâdana-phalâni
cha [॥ 299 ॥] muktâ-vidruma-śaṁkhânâṁ chandrakâṁt-êndra- 300
9 nîlayôḥ [।] sphaṭikaṁ rajataṁ hêmaṁ maṇi-mauktikam=êva cha [॥ 300 ॥] yash- 301
ṭîmadhuka-mâṁjishṭhâm=aṁśumatyaḥ pal-ônmitân [।] ślakshṇa-pishṭân=imân
=kṛitvâ śanair=mṛidv-agninâ pachêt [॥ 301 ॥] taila-pâtrâṇi chatvâri tailâ- 302
10 [d=ashṭa]-guṇaṁ payaḥ [।] payô-rdha-bhâgêna bhishak[3]=pradadyâd=âmbla-kâṁchi-
kam [॥ 302 ॥] śataśô 'tha vipaktavyaṁ sahaśra-guṇam=êva vâ [।] samyak- 303
siddhasya ch=âpy=asya êtad=bhavati lakshaṇam [॥ 303 ॥] âlôḍyatê karêṇ=aiva 304
11 [ravêḥ=kâ]la upasthitê [।] svasti-vâchya dvijâtîṁ s=tu prayataḥ kṛita-maṁgalaḥ
[॥ 304 ॥] prayôjayêt=tailam=idam[3]=amṛitaṁ dêva-pûjitam [।] vasty-âsthâpana- 305
pânaiś=cha nâsyair=abhyaṁjanais=tathâ [॥ 305 ॥]

Tenth Leaf: Reverse.

1 [sarva-rôga-]praśamanam=[i](ndr)[i]yâṇâ[ṁ] (bal-âvaham) [।] (dâ)[ha]-(tṛi)shṇ[â]- 306
parîtânâṁ śrêshṭham=abhyaṁjanaṁ śivam [॥ 306 ॥] vṛiddhânâṁ (bâla-jana- 307
na)[ṁ] (bâlâ)nâm=a[ṁ]ga-va(r)dhanam [।] k(ân)ta(t)va[ṁ] (s)tr[î](sh)u (sau)-
bhâgya[ṁ] prajâś=cha bahu-vi-

[76] The lacuna in this pâda may be filled up thus: *úchatuḥ param=étad=dhi*, but the aksharas *paramê* are themselves uncertain.

[77] Read *gundrâṇâṁ*.

[78] Read *krôñchâdanâni*.

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2 (s)tarâḥ [॥ 307 ॥] str(i)yaś=cha garbbhaṁ gṛihṇanti prayôgâd=amṛitasya hi [।] 308
aśîtiṁ vâta-jân=rôgân=rakta-jân=pitta-jâṁ s=tathâ [॥ 308 ॥] ślêshmikân=sanni- 309
pât-ôtthân=sarvân=êva chikitsati [।] suparṇa-chakshur=n=nâsyêna tath=âbh-
yaṁgâd=[â]-
3 (jâ)yatê [॥ 309 ॥] pâpma-haram=alakshmî-ghnaṁ śrîm=êv=âbhivivarddhanam [।] 310
asya prayôgât=tailasya[3] maharshiś=Chyavanaḥ kila [॥ 310 ॥] punar=yuvatvam= 311
âpannô jarâ-rôga-vivarjitaḥ [।] âyush-kâmaś=cha bhagavân
4 Mârkkaṇḍêyô mahân=ṛishiḥ [॥ 311 ॥] tailam=êtat=prayuṁjânô dîrggham=âyur= 312
avâptavân=iti [॥] ◎ Amṛita-tailaṁ nâma ślô 25[79] ◎ Nishpatrâṇâṁ mṛi-
dûnâñ=cha mûlakânâṁ ras-âḍhakam [॥ 312 ॥] dadhyambla- 313
5 kâṁchikânâṁ cha payasaś=ch=âḍhak-âḍhakam [।] tail-âḍhaka-samây[u](kta)ṁ vi- 314
pachên=mṛidun=âgninâ [॥ 313 ॥] râsnâṁ balâṁ gôkshurakaṁ[3] saindhavaṁ śi-
grukaṁ vachâm [।] chitrakaṁ śṛiṁgavêrañ=cha pippalyô gajapippalî[ḥ ॥ 314 ॥]
6 bhallâtakaṁ prativishâṁ garbhên=ânêna pâchayêt [।] tailam=êtat=praśaṁsanti mû- 315
lakânâṁ hitaṁ nṛiṇâm [॥ 315 ॥] ûrû-shkaṁbhê kaṭi-grâhê gṛidhrasyâm=apa- 316
tantrakê [।] vandhyâ cha labhatê
7 garbbhaṁ pâpmânañ=ch=âpakarshati [॥ 316 ॥] vardhma-kuṇḍala-parbvañ=cha sta- 317
mbhanaṁ sraṁsanaṁ tathâ [।] pânaṁ mûlaka-tailasya rôgân=êtân=niyach-
chhati [॥ 317 ॥] prabhinnam=iva mâṁtagam[80]=a- 318
8 ṅkuśaḥ kuśal-ôdyata iti [॥ 318*a* ॥] ◎ Mûlaka-tailaṁ ślô 6 ◎ [81]Dadhy-âranâla- 319
mâsh-ôdak-êkshu-rasa-mûlaka-rasânâm [।] taila-vadar-ôdakânâṁ prasthân=pra-
tyêkaśô dadyât [॥ 319 ॥]
9 ∽ râsnâ bal-âśvagandhâm madhukaṁ sa-mahaushadhaṁ sa-suradârum [।] syônâ- 320
ka-saptamânâṁ bhâgân=pratyêkaśô dadyât [॥ 320 ॥] êtat-tad-amṛita-kalpaṁ ga- 321
vâṁ purîsh-âgninâ śanaiḥ sâddhyam [।] apa-
10 (h)[ṛi]tya sannidhêyaṁ yath-ânukûlaṁ tathâ sêvyam [॥ 321 ॥] êtad=bhôjyaṁ prâhur= 322
n=nastaḥ-kâryañ=cha vastishu cha dêyam [।] dôsh-ôdarêshu dêyaṁ śâkhâ-vâ-
têshu ch=âbhyaṁgam [॥ 322 ॥] gṛidhrasya-vâta-gulmê 323
11 [— —]-[82]dôshê 'py=adhô-gatê vâtê [।] êtach=chhûlê pathyaṁ plihê 'pi ch=aitad-
vidh-aiv-ôktam [॥ 323 ॥] [83]rasâyanaṁ Vâḍvalinâ praṇîtaṁ nâmnâ tv=idaṁ mû- 324
laka-tailam=âhuḥ [।] puṁsâñ=cha dushṭ-êndriya-pîḍitânâm

Eleventh Leaf: Obverse.

1 (str)[î]ṇâṁ cha dêyaṁ prasav-ârthinînâm=iti [॥ 324 ॥] ◎ Mûlaka-tailaṁ ślô
6 ◎ [84]Mûlaka-(ra)sasya prasthaḥ ksh(î)ra-pra(s)thaś=cha tad=bhav(ê)t=sâdhyam 325
[।] (jâ)ta[ṁ] tad=dadhi yôjya[ṁ] sy[â]d=a(tha pras)th[ê]na t(ai)la(sya)
[॥ 325 ॥ ya](sh)ṭ[î]ma(dh)u-
2 [kaṁ] (râ)snâṁ pâṭhâ cha guḍañ=cha śṛiṁgavêrañ=cha [।] êtâñ=jalêna pishṭvâ 326
pramâṇam=êk-aikam=ardha-palam [॥ 326 ॥] lavaṇasya cha karshshaḥ syât=tad 327
=vipachêd=agninâ śanair=mṛidunâ [।] êtat=tailaṁ siddhaṁ pivêta

[79] Add *pâ 1.*
[80] Read *mâtaṁgaṁ.*
[81] Metre of verses 319-323: Âryâ.
[82] Perhaps supply *yôni.*
[83] Metre of verse 324: Indravajrâ and Upêndravajrâ joined.
[84] Metre of verses 325-328: Âryâ.

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3 prâg-bhôjanaṁ dvi-palam [॥ 327 ॥] bhôjana-vidhiś=cha kâryaḥ rûkshaḥ sûp-ôda- 328
nô bhavêd=atra [।] bhêshajam=êtad=vihitaṁ bandhyânâṁ putra-janan-ârtham
[॥ 328 ॥] ◎ **Mûlaka-tailaṁ ślô 4** ◎ [85]Sa-mûla-patra-śâkhasya 329
4 śataṁ sahacharasya tu [।] chaturshu jala-drôṇêshu sâdhayêt=sûkshma-kuṭṭitam
[॥ 329 ॥] drôṇ-âvaśêshê pûtê tu[3] pachêt=tail-âḍhakaṁ śanaiḥ [।] sahacharasya 330
cha mûlânâṁ[5] pêshyaṁ daśa-palaṁ bhavêt [॥ 330 ॥]
5 parisrâvya sukh-ôshṇê tu śarkkaraṁ tatra dâpayêt [।] palâni daśa ch=âshṭau cha 331
nirmathya cha nidhâpayêt [॥ 331 ॥] vastau pânê tath=âbhyaṁgê nâsyê ch=aiva 332
praśasyatê [।] êk-âṁgikaṁ paksha-badhaṁ[3] hanu-
6 graha-śirô-grahê [॥ 332 ॥] ardditaṁ vêpath-ûnmâdaṁ sarvva-gâtra-grahaṁ jvaram 333
[।] gṛidhrasîṁ vâta-gulmañ=cha bhût-ôpahata-chêtasam [॥ 333 ॥] apasmâraṁ 334
dhanu-shkambhaṁ ûrû-shkambham=alâsakam [।] gaṇḍa-ku-
7 ṇḍala-vardhmânaṁ hasta-jânu-vikuṁchanam [॥ 334 ॥] sraṁsanaṁ sandhi-parvvâ- 335
ṇâm kaṁpanaṁ śôshaṇaṁ tathâ [।] tailam=etat=praśamayêch=chhitv=âbhrâṇ=îva
mârutaḥ [॥ 335 ॥] alâbhê śarkkarâyâs=tu 336
8 kshîrêṇa saha pâchayêt [।] rôg-ânîka-badh-ârthâya (s)[thâpitaṁ] tat=svayaṁbhuvâ
[॥ 336 ॥] ◎ **Sahachara-tailaṁ** ◎ Nistushâṇâṁ tilânâṁ tu taila-prastham 337
vipâchayêt [।] palañ=cha madhukasy=âtra
9 dadyât=kshîraṁ chatur-guṇam [॥ 337 ॥] mṛidu-pâkaṁ cha tat=siddhaṁ bhûya[s= 338
âpi vi]pâchayêt [।] anêna vidhinâ samyaṅ=madhukasya śataṁ pachêt [॥ 338 ॥]
śata-kṛitvô vipaktavyaṁ śata-pâkaṁ nidhâpayêt [।] pân-âbhyaṁjanayô- 339
10 [ś=ch=ai]va vastau nâsyê cha śasyatê [॥ 339 ॥] bhôjanê ch=âmṛita-prakkhyaṁ 340
narâṇâṁ râja-yakshmiṇâm [।] hṛid-rôgaṁ tâlu-śôshaṁ cha pitta-gulmaṁ pratâ-
nakam [॥ 340 ॥] tṛishâm=unmâda-vaisarppaṁ śvâsa-kâsam=asa(d-ra)ja(ḥ) [।] 341
11 [× × × ×]ṁ p[r]av[ṛi]d(dh)añ=cha sarvvatô-bhâgam=ûrdhva-gam [॥ 341 ॥] kâmalâ- 342
jvara-pâṇḍutvam=êtat-pânân=nigṛihṇati [।] pitta-pâkam=athô dâhaṁ visphôṭa-
ka-vicharchchikâm [॥ 342 ॥]

Eleventh Leaf: Reverse.

1 [× × × × ◡ brâh]m[âṇâṁ] y(ê) rôgâś=cha pṛithag-vidhâḥ [।] tailên=â(nêna) 343
śâmyaṁtê rajâṁs=îva jal-âgamê ॥ [343 ॥] **Madhuyashṭikaṁ nâma tailam**
⊙[86] Hayagandhâ-mûlânâṁ pala-śatam=unm(î)ya (bh)[âṇ]ḍ(a) [× × × । 344
2 × ×]shu chatu[r]shu sâdhyaṁ jala-pâd-âvaśêshitê pûtam[6] [॥ 344 ॥] [87]madhu- 345
kaṁ śṛiṁgavêrañ=cha suradârum śatâvarîm [।] maṁjishṭhâ-naladaṁ kushṭhaṁ
dvê karaṁjê sa-varshabhûḥ [॥ 345 ॥] [88]amṛiṇâlaṁ śatâpushpâṁ surasaṁ râs- 346
nâṁ paya-
3 [s](y)â[ṁ] cha [।] shaḍîṁ pushkara-mûlañ=cha sthirâṁ dravantîṁ payasyâñ=cha
[॥ 346 ॥] karsh-ônmitaiḥ su-pishṭair=êbhiḥ sarvvaiḥ kashâyam=âlôḍya [।] 347
tail-âḍhakaṁ sukh-âgnau vipachêt=kshîrañ=chatur-guṇaṁ datvâ[50] [॥ 347 ॥] tat= 348
siddhaṁ mṛidu-pâkaṁ bhâṇḍê
4 śuchau nidhâtavyam [।] pânê 'bhyaṁgê vastâv=upayôjyaṁ bhâ[vana]-vidhau cha

[85] Metre of verses 329-343: Ślôka.
[86] Metre of verse 344: Âryâ.
[87] Metre of verse 345: Ślôka.
[88] Metre of verses 346-350*a*: Âryâ. But they are mostly in bad order. Read *śatapushpâṁ* and *mṛiṇâlaṁ*.

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[॥ 348 ॥] jaḍa-mûka-khaṁja-gadgada-ûrû-skambh-ârdditâḥ smṛiti-viyuktâḥ [।] 349
paksha-kshat-âvabhagnâś=chyuta-nishpishṭ-âsthi-sandhayaḥ skhalanâḥ [॥ 349 ॥]
5 kshîṇa-kshataśś=cha śukkrâ îrshyâ-śaṇḍhâ hanu-graha-gṛihîtâ[ḥ] [॥ 350*a* ॥] ⊙ 350
Aśvagandhâ-tailaṁ ◎ [89]Mûlânâm=aśvagandhâyâs=tul-ârddhaṁ kaṇḍaśaḥ 351
kṛitam [।] jala-drôṇê vipaktavyam=ashṭa-bhâg-â-
6 vaśêshitam [॥ 351 ॥] tail-âḍhakaṁ samâvâpya kshîran=dadyâch=chatur-guṇam [।] 352
kaṭâhê tad=vipaktavyaṁ kalkâṁ ś=ch=êmân=pradâpayêt [॥ 352 ॥] êlâñ=cha 353
śatapushpâṁ cha kushṭhaṁ vyâghranakhaṁ tvacham [।]
7 madhukaṁ śṛiṁgavêrañ=cha dêvadâruṁ balâṁ sthirâm [॥ 353 ॥] râsnâṁ push- 354
kara-mûlañ=cha bhûtikyaṁ sa-punarnnavâm [।] maṁjishṭhâṁ naladaṁ pa-
traṁ dravantîṁ surasaṁ vachâm [॥ 354 ॥] śvadaṁshṭrâñ=cha[90] 355
8 m[ṛi]ṇâlañ=cha payasyâṁ bahuputrikâm [।] êshâm=aksha-samân=bhâgân=datvâ[92]
garbbhaṁ vipâchayêt [॥ 355 ॥] tat=siddham=avibhaktañ=cha tad-ainam=avatâ- 356
rayêt [।] pânê vastâv=ath=âbhyaṁgê nastaḥ-karmma-
9 [ṇi] (bhô)janê [॥ 356 ॥] yêshu vyâdhishu dâtavyaṁ tân=mê nigadataḥ śṛiṇu [।] 357
narâṇâṁ khaṁja-mûkânâm=ûrû-shkambh-ârdditêshu cha [॥ 357 ॥] paksha-hîn- 358
âvabhagnêshu chyuta-bhagn-âsthi-sandhishu [।] êtat=syâd=vâta-bhagnêshu
10 [prana](shṭê)shu cha dhâtushu [॥ 358 ॥] hanu-grahê khaḍê mêhê kshiptâ yê 359
ch=âpi vâyunâ [।] vâta-bhagnêshu dînêshu tathâ kshîṇ-êndriyêshu cha [॥ 359 ॥]
nashṭa-śukkrâś=cha yê puṁsâm=îrshyâ-śaṇḍhâś=cha yê narâḥ [।] 360

Twelfth Leaf: Obverse.

1 [bhût-ô](pa)hata-chittâś=cha sa[ṁ](sṛishṭ)[-ôpaha]t[ê]na cha [॥ 360 ॥] vishama- 361
jvarê rakta-gulmê[6] vidradh(î)-(gṛidhra)s[î]shu cha [।] plih(ô)darê vâta-gulmê[6]
ta(thâ)[× × ∪ — ∪ — ॥ 361 ॥] (v)y(âpan)n(a)-y(ô)n(ay)[ô] (y)âś=cha × × × × 362
∪ — s]tr[iyaḥ ।
2 yâ]ś=cha garbhaṁ na gṛihṇanti phala-kâla upasthitê [॥ 362 ॥] sthita-sûtî tathâ 363
bandhyâ yônî-dushṭâś=cha yôshitaḥ [।] vyaktaṁ bandhyâ labhêd=ga[r]bbham
=ṛitu-snâtâ na saṁśayaḥ [॥ 363 ॥] ṛitu-kâ(l)[êsh]u [nârî](ṇ)[âṁ] sadyaḥ 364
sn[â]-
3 (t)[â]su dâpayêt [।] bala-varṇna-karaṁ hy=êtan=mêdhâ-jananam=uttamam [॥ 364 ॥]
smṛiti-saṁjananaṁ ch=aitad=bṛiṁhaṇîyaṁ mahâ-guṇam [।] haṁtâraṁ sarvva- 365
rôgâṇâṁ bâlânâñ=cha vivarddhanam [॥ 365 ॥] chatur=v=vidhaṁ (pra)- 366
4 yôktavyaṁ bhaishajyam=amṛit-ôpamam=iti [॥] ◎ **Aśvagandhâ-tailaṁ śiô 15 pâ 1**
◎ Atha tailaṁ pravakshyâmi śvadaṁshṭrâ-vâta-nirjjayam [॥ 366 ॥] vidhivad[91]= 367
yêna kalpêna narâṇâṁ tach=chhṛiṇushva me [।] nabhaś=ch=aiva
5 nabhasyaś=cha dvau mâsâv=ṛitu-sattamau [॥ 367 ॥] yatra dravyâṇi jâ(ya)ṁtê vi- 368
vidhâni mahîtalê [।] abhivṛiddhâni vṛishṭâni parjjanyê kâla=varshiṇi [॥ 368 ॥]
mêdinyâm jâta-sasyâyâm=aushadhâni tat=ôddharêt[92] [।] 369
6 a-pushpa-phala-vat-kâlê arôgaṁ kshêtra-jaṁ śubham [॥ 369 ॥] tat=samuddhṛitya 370
kalyâṇê muhûrttê divasê śubhê [।] chaukshê chaukshaṁ samâdâya kshôdayitvâ
ulûkhalê [॥ 370 ॥] tatô rasaṁ paṭê srâvya 371

[89] Metre of verses 351-379*a*: Ślôka.

[90] The original reading was *châ* (i.e., *cha*+*amṛiṇâla*), but the long *â* is cancelled. See line 2, above, for another *amṛiṇâla*.

[91] The akshara *va* of *vidhivad* is written interlinearly below *dhi*.

[92] With irregular sandhi for *tata uddharêt*.

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7 pramâṇên=âḍhakaṁ mitam [।] taila-pras[tha](ś)=[cha] (dâta)[vyaḥ] kshîran=daḍ- yâch=chatur-guṇam [॥ 371 ॥] guḍasya cha palâny=ashṭau śṛiṁgavêra-palâni shaṭ 372
[।] tat=siddhaṁ sthâpayêt=pâtrê śuchau chaukshê su-nirmmalê [॥ 372 ॥]
8 tasya mâtrâṁ pivêt=kâlê kshîraṁ cha [× ⏑ — ⏑ — । × × × ×] (g)uḍa(ṁ) 373
khâdêch=chhṛiṁgavêra-samanvitam [॥ 373 ॥] jîrṇṇa-snêhaś=cha bhuñjîta shash- 374
ṭikaṁ payas-ôdanam [।] yâṁ s=tu praśamayêd-rôgâṁ s=tân=mê nigadataḥ
9 śṛiṇu [॥ 374 ॥] (u)dîrṇaṁ [× ⏑ — — × × × × × ⏑ — ⏑ —]m [।] êtad=vâta- 375
prasaktânân=tailaṁ parama-pûjitam [॥ 375 ॥] ajitaṁ nâma marttyânâm=ârô- 376
gya-bala-varddhanam [।] êtat=sarvva-gataṁ vâyu[ṁ
10 × × × × ⏑ — ⏑ — ॥ 376 ॥ × × × × ⏑ —]ś=ch=âpi charamâṇân=samuddharêt 377
[।] vêpanaṁ kampanañ=ch=aiva gṛiddhrasînâṁ tath=aiva cha [॥ 377 ॥] bha- 378
gandarê
11 — = kushṭha-gulmê[92] apasmâriṇam=êva cha [।] êtad=yônî-vikârâṇâṁ yuvatînâṁ tath=aiva [cha ॥ 378 ॥]

Twelfth Leaf : Reverse.

1 [[93]× × × × ⏑ — — × × × × × ⏑ —]surân=iti [॥ 379*a* ॥] ◎ **Śvadaṁshṭrâ-tailaṁ** 379
ślô 12[94] ◎ [95]Âmalaka-rasa-dvi-guṇaṁ tailaṁ kuḍav-ônmita(ṁ) v(ipakta)vyam 380
[।] bhâg(â)[n=kar](sha-)[samân
2 × × × × × × × × × × × ॥ 380 ॥ madhukaṁ pra]puṇḍarîkaṁ navâ(n)[i] nî- 381
lôtpalâni pippalyaḥ [।] chandanam=iti tat=tailaṁ sad=âṁgulibhyâ(ṁ) na-
3 statô da(d)y[â]t[5] [॥ 381 ॥ × × × × × × × × × × rôgaṁ] (ś)îrsh(sh)a-(s)aṁbhavaṁ 382
haṁti [।] vṛiddham=api kâla-śirasaṁ kurutê saṁvatsarâd=ûrdhvam [॥ 382 ॥]
◎ **Nastaḥ-karmma-tailaṁ śîrsh-âmaya-haram** ◎ [96]Jîvantîṁ madhukaṁ 383
4 mêdâṁ pippalîṁ madanaṁ vach[âm । [97]ṛiddhiṁ râsnâṁ balâṁ vilvaṁ śata](pu)- shpâṁ śatâvarîm [॥ 383 ॥] pishṭvâ kshîrê jalê (s)arppis-tailañ=cha vipachêt=saha 384
[।] anuvâsanikaṁ snêham=êtad=vidyâj=jvar-âpaham [॥ 384 ॥] śuddhi-mârggê 385
5 hṛitê dôshê viprasannêshu dhâtu(sh)u [। × × × × ⏑ —]ghv-aṅgaḥ[3] sadyô bhavati vijvara iti [॥ 385 ॥] ◎ **Jvara-haram=anuvâsanaṁ nâma tailaṁ ślô 3** ◎ Pippalyô madhukaṁ vilvaṁ śatâhvâ madanaṁ 386
6 vachâm [।] kushṭhaṁ shaḍîṁ pushkarâhvâṁ[6] chitrakaṁ dêvadâru cha [॥ 386 ॥] pishṭvâ tailaṁ vipaktavyaṁ payasâ dvi-guṇêna tu [।] arśasâṁ mûḍha-vâtânâṁ 387
tach=chhrêshṭham=anuvâsanam [॥ 387 ॥] guda-niḥsaraṇaṁ śû- 388
7 laṁ mûtra-kṛichchhraṁ pravâhikâm [।] kaṭy-ûrû-pṛishṭhi-daurbalyam=ânâhaṁ vaṁkshaṇ-âśrayam [॥ 388 ॥] pichchhâsrâvaṁ gudê śôthaṁ vâta-varchchô- 389
vinigraham [।] utthânaṁ bahuśô yach=cha jayêt=tach=ch=ânuvâ-
8 sanam [॥ 389 ॥] ◎ **Anuvâsanaṁ tailam ślô 4** ◎ [98]Paṁcha prasthâ mûlaka- 390
rasasya dadhnaś=cha kârayêch=chaturaḥ [।] śuktasya trayaḥ kuḍavâs=tailasya
tathâ trayaś=cha syuḥ [॥ 390 ॥] chatvâri saindhava-palâny=ashṭa 391
9 [pu]naś=ch=ârdra-śṛiṁgavêrasya [।] ârdr-âlâbhê śushkaṁ karttavyaṁ shôḍaśa-palaṁ
syât [॥ 391 ॥] gṛidhrasîm=êtach=chhamayêd=ûru-shkambhañ=cha khalli-vâtâṁ 392

[93] This lacuna may be filled up thus : *sarvân=nihaṁti vai sadyô rôgân=vajra iv=âsurân=iti* ; cf. fl. $2b^{10}$, $7b^{1}$.
[94] Add *pâ 1.*
[95] Metre of verse 380-382 : Âryâ.
[96] Metre of verses 383-389 : Ślôka.
[97] Supply the lacuna from the Charaka VI, 3^{182}.
[98] Metre of verses 390-392 : Âryâ.

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ś=cha [।] sarvvâṁ ś=cha kaṭî-rôgân=pân-âttân=vâta-rôgâṁ ś=ch=êti [॥ 392 ॥] ◎

10 [Vâta]-haraṁ nâma tailaṁ ślô 3 ◎ [99]*Madhukaṁ prapauṇḍarîkaṁ vṛihatî 393
saindhavam=âḍhakî-prasûtam [।] vilvaś=cha[100] śalâṭûni harê haridrê pippalyô
daśamaṁ cha dê[yam ॥ 393 ॥ êt](air=a)k[sha]-(samai)[ḥ] 394

11 * [×] î ॥

Thirteenth Leaf[101]*: Obverse.*

1 [bhâgaiḥ pi]sht[ai]ḥ (p)ra(s)th-[âr]dh[ê] payasâ chatur-guṇê[na] t[ai]lasya śanair
=v=vipûya siddh[aṁ] nastaḥ-ka[r]mmaṇ(i) ch=ôdyatêna dê[ya]m [॥ 394 ॥] ê[tê-
na valî-pali](ta)-[×](ḍa)[×] (vya)ṅga (m)u(kha)sya [vi]d(adh)yât sa[r]vva[× 395
× × × ×

2 × ×[102]] ity=âhur=âchâryâḥ [॥ 395 ॥] ◎ Nastaḥ-karmmaṇi tailaṁ valî-palita-
śirô-rôga-vinâśanam ślô 3 ◎ [103]Âmalaka-rasa-prasthaḥ prasthaḥ syâch= 396
chhâtakumbhasya [।] bhṛiṅgarajasya prasthaḥ prasthas=tai-

3 (la)sya dâtavyaḥ [॥ 396 ॥] êtâṁ ś=chaturaḥ prasthân=vipâchayêd=âyasê navê 397
bhâṇḍê [।] tat=priyakasâla-sârasya samudgê sthâpayên=mâsam [॥ 397 ॥] êtad 398
=gô-śva-kharâṇâm=ushṭrâṇâṁ śvêta-pakshiṇâṁ ch=aiva [।] śvêtatvaṁ

4 nâśayati hi valî-palita-nâśanaṁ tailam [॥ 398 ॥] ◎ Valî-palita-nâśanaṁ tailaṁ
◎ [104]Phaṇijjhakaṁ sa-kshavakaṁ nâdêyaṁ navamâlikâm [।] sauvarchchalaṁ 399
vachâ-hiṅguṁ sama-bhâgâni kârayêt [॥ 399 ॥] aksha-mâtraiḥ 400

5 pachêd=êbhis=taila-prastham sukh-âgninâ [।] sasyikâ-mûtra-bhâgêna vas[t]a-kshîrê
chatur-guṇê [॥ 400 ॥] tatô 'sya nastatô dadyâd=gaṇḍamâlâ-vinâśanam [॥] ◎ 401
Kṛishṇa-sarppaṁ mṛitaṁ gṛihya sannidhâya navê ghaṭê [॥ 401 ॥] avali- 402

6 pya samṛiddhê 'gnau v=ântar-d-dâhaṁ vipâchayêt [।] taila-miśrêṇa tên=âsya gaṇ-
ḍamâlâṁ pralêpayêt [॥ 402 ॥] saptarâtra-pralêpâd=dhi gaṇḍamâlâ śamaṁ prajêt 403
[॥ 403*a* ॥] Gaṇḍamâlâ-yôga-varaḥ [॥]

7 Nâvanîtakê siddha-saṅkarshê taila-pâkas= Tṛitîyô 'ddhyâyaḥ ◎

Fourth Adhyâya.

Ataḥ paraṁ prakîrṇaka-yôgân=vakshyâmaḥ ॥ Bhṛishṭân=bhṛishṭuân[105]=s=tilân= 404
samyak=kshîrê nirvvâpya pîshayêt [।] vâta-rakta-pradêhas=tais=tilai-

8 r=v=vâ madhuk-âśritaiḥ [॥ 404 ॥] śastaḥ pralêpaḥ sa-ghṛitais[3]=chhagalî-kshîra-gô- 405
dhumaiḥ [।] vâta-rakta-haraṁ jñêyaṁ pradhânam=idam=aushadham [॥ 405 ॥]
◎ Vâta-śôṇita-praśamanaṁ yôga-dvayam ślô 2[106] ◎

9 Sarpis=tailaṁ guḍaṁ śuktaṁ pañchamaṁ viśvabhêshajam [।] pîtam=êtad=bhavêt= 406
sadyas=tarppaṇaṁ trika-śûla-nut ॥ [406 ॥] Chitrakaṁ pippalî-mûlaṁ vachâ 407
kaṭukarôhiṇî [।] pâṭhâ vatsaka-vîjañ=cha harîtakyô mahausha-

10 [dha]m [॥ 407 ॥] êtad=âma-samutthânam=atîsâram sa-vêdanam [।] kaph-âtmakaṁ 408

[99] Metre of verses 393-395 uncertain. Before *madhukaṁ* there is a mark, apparently indicating an accidental omission, where possibly the mutilated aksharas are to be inserted from line 11.

[100] Probably read *vilvasya* for *vilvaś=cha*, and *haréṇuṁ* for *haré*.

[101] This leaf was originally numbered the "fourteenth," which is corrected by a revising hand into "thirteenth."

[102] The lacuna may be filled up by *śirô-rôga-nâśanam*.

[103] Metre of verses 396-398: Âryâ.

[104] Metre of verses 399-428: Ślôka.

[105] Read *bhṛishṭân*.

[106] The original reading was 3, afterwards corrected into 2.

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THE BOWER MANUSCRIPT.

PART II.—PLATES VI TO XXXIV.

B.—TRANSLATION.

First Leaf: Obverse.

(INTRODUCTION.)

Salutation to the Tathâgatas!

(Verses 1—10.) I will compile a standard manual by the name of NÂVANÎTAKA[1] containing the foremost formulas of the Maharshis made up by them of old. (2) Whatever is beneficial to men and women afflicted with various diseases, whatever is also beneficial to children, that will all be declared in this book. (3) It should become a favourite with those physicians whose minds delight in conciseness, but on account of the multiplicity of its formulas it will also be welcome to those who desire copiousness. (4) The first chapter will give formulas for powders; the second will be concerned with various kinds of (medicated) clarified butter; and the third with (medicated) oils. (5) The fourth will be a miscellaneous chapter giving formulas for the treatment of various diseases; the fifth will give formulas for enemas, followed by one with directions for tonics.[2] (6) The seventh will deal with gruels, the eighth with aphrodisiacs, the ninth with collyriums, the tenth with hair-washes. (7) The eleventh will be concerned with the modes of using the chebulic myrobalan. The twelfth will be about bitumen; the thirteenth, about the plumbago-root. (8) The fourteenth is intended to deal with the treatment of children; the fifteenth will concern itself with the treatment of barren women, (9) and the sixteenth with the treatment of women who are blessed *with children*.[3] These sixteen chapters will constitute the Nâvanîtaka.

[1] Compare precisely the same form of construction in verse 75*a*, which shows that 'Nâvanîtaka' is the name of the work, by which it is also called at the end of chapters 1, 3, 4, and 8. That word means 'cream,' and it is a name very appropriate to the character of this work, which is intended to give 'approved extracts' (*siddha-saṁkarsha*) from the writings of the more ancient medical authorities. See Bühler, in Vienna Oriental Journal, Vol. V, p. 304.

[2] The numeral 'sixth' is omitted in the original text. Probably *rasâyana-vidhânataḥ* is a clerical error for *rasâyana-vidhâ tataḥ*, i.e., 'then (follow) directions for elixirs.'

[3] *Su-bhagâ*, literally 'well-favoured,' is in ordinary language a woman who has borne children and is, therefore, 'well beloved' by her husband (*patipriyâ*). In the Suśruta III, 10^{26} (v. 22 *b*) it is applied to 'a woman who is nursing.' In the present case, as the context shows, it must mean 'a woman during her pregnancy and while she is nursing.' The term *subhagâ-chikitsâ*, i.e., 'the medical treatment of such a woman,' is not found in any other medical work, so far as I am aware.

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(10) It should not be given to any one who has no son, nor to any one who has no brother; nor should it be taught to any one who has no disciple.[4]

THE FIRST CHAPTER: FORMULAS FOR POWDERS.

(I) The TÂLÎSAKA Powder.[6]

(11—13.) *Take* leaves of *Tâlîsa[6] (*Taxus baccata*), black pepper, dry ginger, and long pepper, successively increasing *their quantities* by one part, also half a part each of cinnamon and cardamoms, (12) and add to these white sugar, in quantity eight times as much as the long pepper. A powder, made of these, cures cough, asthma, loss of appetite, and gives one relish for one's food. (13) It removes diseases of the heart, morbid pallor[7], chronic diarrhœa, consumption, spleen *and* fever; *and* it stops vomiting, diarrhœa *and* abdominal swellings, *and* relieves flatulence.

(II) The SHÂḌAVA Powder.[8]

(14—17.) Take one karsha[9] each of lovage, tamarind, dry ginger, Indian sorrel,

[4] Compare the same direction in Part I, verse 67. See the similar direction in the Charaka III[296] (Journal of the German Oriental Society, Vol. XXVI, p. 448). See also Suśruta I, 2[7], § 5), Vangasêna I[11] (vv. 114-116), Hârîta Saṁhitâ I,1[3].

[5] This formula directs to powder and mix 1 part of tâlîsa-leaves, 2 parts of black pepper, 3 of dry ginger, 4 of long pepper, ½ each of cinnamon and cardamoms, and 32 of white sugar. It is given identically in the Charaka VI, 8[554], Chakradatta X, 13 [157] and Vangasêna X [241] (v. 64-67). All three, however, add a verse, giving an optional direction to boil the powder in sugar and make it into pills, as being more easily digested (*laghutara*). There are also a few unimportant verbal variations, of which only one deserves notice, *viz.*, the substitution of *dôsha* or *rôga* for *kâsa* in verse 13. The Charaka, e.g., reads *hṛit-pâṇḍu-grahaṇî-dôsha-śôsha-plîha-jvar-âpaham*. The groundless repetition of *kâsa* 'cough' in our Manuscript must be a false reading. In a slightly shorter recension the same formula occurs in the Ashṭâṅga Hṛidaya IV, 5[344] (vv. 58-60), and in a more expanded one, in the Śârṅgadhara II, 6[122] (vv. 114-117). In a fourth, still more different recension, it occurs in the Hârîta Saṁhitâ III, 12[250].

[6] The asterisk prefixed to a drug indicates that the identity of the drug is uncertain. Native Indian druggists are very unreliable in the supply of certain drugs, the identification of which, accordingly, greatly varies in different books on Hindû Materia Medica. On *Tâlîsa* see the Pharmacographia Indica, Vol. III, p. 373.

[7] *Pâṇḍu* or *pâṇḍu-rôga*, i.e., 'morbid pallor,' includes a variety of rather heterogeneous diseases, such as chlorosis, anæmia, jaundice, etc. See Nidâna, p. 54, footnote.

[8] This formula is found identically in the Charaka VI 8[554], Vangasêna XVI[299] (vv. 32-35) and X[245] (vv. 86-89), and Chakradatta XIV, 8[230]. The Chakradatta, however, and Vangasêna XVI[299] read *hṛit-pîḍâ* 'pains of the heart,' for *hṛit-plîha* 'heart-disease and spleen;' and the latter also has *palaṁ, palê* for *śataṁ, śatê*. A slightly different recension is also found in the Ashṭâṅga Hṛidaya IV, 5 [344] (vv. 55*b*-58*a*), and a third in the Śârṅgadhara II, 6[122] (vv. 110-113). There exist, however, three variants of this formula, all composed of the same ingredients, but in varying proportions. One of these variants is given in our Manuscript, below, fl.4*b*[4-6] (vv. 104-107), under the name Chûrṇârishṭa. Another is found in the Vangasêna XVI [238] (vv. 26-29*a*), resembling that in vv. 104-107. The third is in the Bhâva Prakâśa II, 2[95] (*ll.* 5-13). Lastly, there exists a fourth variant in the Hârîta Saṁhitâ III, 6[185] (*l.* 11 *ff*). Here the proportions are the same, and the serial order also is practically the same, but the ingredients slightly differ.—The word *shâḍava=khâḍava* (Charaka p. 750, line 1) = *khâṇḍava* means 'confection.'

[9] On this and other measures see *ante*, p. 13, note 17; also Charaka VII, 12[596], Vangasêna I[10] (vv. 95-113), Suśruta IV, 31[238] (§ 8), Ashṭâṅga Hṛidaya V, 6[451] (vv. 25-28), Bhâva Prakâśa I, 2[72]. Most of these measures are known under several synonyms; thus, the *śâṇa* (fl. 9*a*[4]) is also called *dharaṇa* (fl. 4*a*[3]), and the *tôlaka* (or modern *tôlâ*) also *kôla* or *kôl-âsthi* (fl. 4*a*[10]) and *badara* or 'a jujube' (fl. 3*b*[10]). The *karsha* is also called *aksha* (fl. 5*a*[5]), *mârjâra-pada* (fl. 3*b*[2]) or *viḍâla-pada* (fl. 4*a*[7]) or 'cat's paw.' The *pala* is also called *vilva* or 'bel-fruit,' or *mushṭi* (fl. 19*b*[11]) or *sannakha*, i.e., 'a fist-full' (fl.18*b*[3]), and 2 *pala*, also *prasṛiti* or *prasṛita* (fl. 19*b*[3]), and 100 *pala*, also *tulâ* (fl. 3*a*[4], fl. 21*a*[5]). The *âḍhaka* is also called *kaṁsa* (fl. 8*a*[10]), or *pâtra* (fl. 10*a*[3]), or *bhâjana* (fl. 21*a*[5], 23*b*[10], Part I, 2*b*[6]), and the *drôṇa*, also *kalaśa* (Part I, fl. 3*a*[2]), or *arpaṇa* or *armaṇa* (fl. 6*b*[8]). A *sannakha* is as much as can be held in one hand when it is closed, so that the nails of the fingers and the thumb meet each other. See the Âpastambha Śrauta Sûtra (Bibliotheca Indica ed.), I, 3,15[13], also Charaka VII, 7[852] (l. 12), VII, 9[885] (l. 20). The Ashṭâṅga Hṛidaya V, 6[451] (v. 22) gives the following equations: 4 śâṇa = 1 karsha, 4 karsha=1 pala, 4 pala = 1 kuḍava, 4 kudava = 1 prastha, 4 prastha=1 aḍhaka, 4 aḍhaka = 1 drôṇa, 4 drôṇa = 1 vaha.

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pomegranate, and jujube, (15) one-half karsha each of coriander-seed, sonchal-salt, cumin-seeds, and cinnamon, one hundred *aments of* long pepper, and two hundred *grains of* black pepper; (16) and powder these together with four pala of sugar. This powder cleans the tongue, is a cordial, and promotes the appetite. (17) It also cures severe pains in the heart, spleen and sides, and removes retention of discharges and costiveness. It also relieves cough and asthma, and, being astringent, stops chronic diarrhœa and hemorrhoids.

First Leaf: Reverse.

(III)

(18.) [10]*Take* . . . . . long pepper and ginger. *These*, made up with the juice of citrons and small bees' honey into a linctus, are a remedy against asthma.

(IV)

(19.) [10]Fried paddy, ... galena, and aments of long pepper, mixed with the fresh juice[11] of the flowers of Śirîsha (*Albizzia lebbek*) are another cure for asthma.

(V)

(20.) [10]Liquorice, black pepper, *Bhârgî (*Clerodendron Siphonanthus*), raisins, Pushkara[12], and aloe-wood, made up with honey and clarified butter into a linctus, are a remedy against hiccough and asthma.

(VI)

(21.) [13]Quills of peacock's feathers, and horn of deer, and the shoulder of an antelope, dipped in clarified butter and burnt to ashes in a covered crucible, may be made up with honey and clarified butter into a linctus for people suffering from asthma.

(VII)

(22.) [14]Coral, conch shell, the three myrobalans[15], long pepper, and red ochre, made into powder, and dipped in honey and clarified butter, may be used as a linctus to cure hiccough.

[10] I have not been able to identify any formula exactly like this in any other medical work.

[11] See *ante*, p. 16, note 38.

[12] See *ante*, p. 25, note 86.

[13] There is no formula exactly like this in any other medical work. There is, however, a much longer formula in the Charaka VI, 19^{726} (vv. 115-117), which directs, among many other things, the feet and quills of a peacock and the horn of animals with one or two hoofs to be roasted and powdered, and then, with honey of the small bee (*kshaudra*) and clarified butter, to be made up into a linctus. A similar formula is given in the Suśruta VI, 50^{650} (v. 18), which directs the quills of a porcupine and other things to be roasted in a crucible, or the feathers of a peacock to be burned to ashes and these, with other things, to be mixed with honey and clarified butter as a linctus. Another similar formula is given in the Vangasêna XIV^{188} (v. 46), and another in the Chakradatta XII, 11^{223}. —The term *skandha* means the flesh and skin from the shoulder of an animal. Sometimes even the whole body is burnt in a puṭa-pâka; see *ante*, p. 16, note 39.

[14] This formula is found identically in the Vangasêna $XIII^{282}$ (v. 24), and Bhâva Prakâśa II, 2^{83}. A variant of it occurs in the Suśruta VI, 44^{820} (v. 20); it substitutes the mineral ingredients, pearl (*muktâ*) and galena (*añjana*), for the three myrobalans (*triphalâ*) and long pepper (*pippalî*). The *triphalâ* is joined by the Suśruta (VI, 44^{820}, v. 19) with iron in another formula.

[15] See *ante*, p. 15, note 30. See also Suśruta I, 38^{143} (Dutt's Translation, p. 171, No. 28), and Śârngadhara II, 6^{108} (vv. 9, 10).

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(VIII)

(23.) [16]Seeds of Śaṇa (*Crotolaria juncea*) and its young shoots, also red ochre, as well as the ashes of the bones of an ass, camel or horse, may be made up with honey and clarified butter into a linctus, to cure hiccough.

(IX)

(24.) [17]For the relief of hiccough and asthma one may also drink castor-oil mixed with the barm of vâruṇî[18], and after having thereby greased one's bowels, one should drink some depuratory medicine.[19]

Second Leaf: Obverse.

(X) The VARDHAMÂNAKA Powder.[20]

(25 and 26.) White sugar, bamboo-manna, long pepper, cardamoms, and cinnamon, taken in quantities successively doubled from the last backwards, and powdered, may be made up with honey and clarified butter into a linctus. (26) Or they may be given to eat, in the form of a (plain) powder, as a remedy against asthma, cough, and (excessive) phlegm; also to such as suffer from severe pains in the side, dyspepsia, benumbed tongue, and loss of appetite.

(XI) The SHAḌYÂDI Powder.[21]

(27 and 28.) Powder one part each of zedoary, Pushkara[12], Jîvantî (*Dendrobium multicaule*), *Chôraka (*Trigonella corniculata*), aloe-wood, dry ginger, long pepper, Musta (*Cyperus rotundus*), Surasa (*Ocimum sanctum*), cinnamon, cardamoms, Udîchya

[16] I can find no formula identical with this; but there is a variant in the Suśruta VI, 50 [850] (v. 17), which only omits the seeds and shoots of Śaṇa, and runs thus: "red ochre and ashes of the bones of domestic animals may be made up, with honey, into a linctus in hiccough." Substantially the same are the formulas in the Charaka VI, 19 [726] (vv. 113-116) and Ashṭâṅga Ḥridaya IV, 4[249] (vv. 36, 37*a*), which direct that a draught or a linctus may be made of the diluted dung (*viḍ-rasa* or *śakṛid-rasa*) of asses, horses, camels and other domestic animals, or of the burnt ashes (*mashî*) of their bones, etc., together with honey and clarified butter.

[17] The first hemistich of this formula is found identically in the Charaka VI, 5 [515] (l. 18), and the Chakradatta XXX, 7[351], and in a slightly different recension in the Ashṭâṅga Ḥridaya IV, 14[295] (v. 42*b*), in all three, however, with reference to abdominal tumours due to vitiated air (*vâta-gulma*). The whole formula I have not been able to identify anywhere; but the substance of it is given in the Suśruta VI, 50 [850] (v. 19*b*), which says that "gruels greased with clarified butter and taken in a tepid state, or tepid milk, are a cure for hiccough." It seems to be out of place here, in a chapter on powders, but it is probably to be understood as an appendix to all the short formulas (Nos. III-VIII) preceding it.

[18] *Vâruṇî* is the liquor made by fermenting the sap of the palmyra and date palms (the *Tâla* or Borassus flabelliformis, and the *Kharjûra* or Phœnix sylvestris), commonly called 'palm-wine.' See Śârngadhara II, 11[173] (v. 7*a*), and Dutt's Hindu Materia Medica, p. 272.

[19] On the *saṁśôdhana* or 'depuratory medicines,' see the Ashṭâṅga Ḥridaya I, 14[101] (v. 5). There are five kinds: enemas, emetics, cathartics, errhines, and blood-letting.

[20] This formula directs to take 1 part of cinnamon, 2 of cardamoms, 4 of long pepper, 8 of bamboo-manna, 16 of sugar. This explains its name Vardhamânaka, or "the progressively increasing." It is found, in a practically identical recension, in the Charaka VI, 8 [551] (ll. 4-8), Vangasêna X [243] (vv. 62, 63), Chakradatta X, 11[196]. In another recension it occurs in the Bhâva Prakâśa II, 2 [70]. In a third, more detailed recension, it is given in the Śârngadhara II, 6[12] (vv. 118-120), whence it is quoted in Dutt's Hindu Materia Medica, p. 271, No. 3. In all these recensions the formula is given under the name of *Sitôtpal-âdi*. In a fourth recension, giving the ingredients in the inverse order, it is found in the Ashṭâṅga Ḥridaya IV, 5 [343] (vv. 33*b*-34).

[21] This formula is found, in another recension, arranging the drugs differently, in the Vangasêna XIV [259] (vv. 55-57*a*) and in the Bengalî edition of the Charaka VI, 17[339] (vv. 121, 122). In a third recension it is given in the Nâgarî edition of the Charaka VI, 19 [727] (ll. 4-7). All these three recensions give thirteen drugs. In a shorter recension, of only six drugs, the formula is found in the Ashṭâṅga Ḥridaya IV 4 [340] (v. 44), also under the name of *Saṭhyâdi*. The latter work (IV, 4 [340], vv. 41-43), however, has also a longer recension of eighteen drugs, but reducing the sugar to twice as much as the rest of the powder. Some of these recensions substitute *Chaṇḍâ* (Cassora decussata) for *Chôraka*.

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(*Pavonia odorata*), (28) and Tâmalakî (*Phyllanthus urinaria*), also of sugar eight times as much as *the whole of* those *drugs*. This is a remedy against asthma, cough and fever, and cures pains in the side or in the heart.

(XII) The MÂTULUNGA Pills.[22]

(29—34.) *Take* asafœtida, the three acrids[23], Pâṭhâ (*Stephania hernandifolia*), habush, chebulic myrobalan, zedoary, Ajamôda (*Carum Roxburghianum*), Ajagandhâ (*Seseli indicum*), tamarind, Indian sorrel, (30) pomegranate, Pushkara[12], coriander, cumin, plumbago-root, Vachâ (*Acorus Calamus*), the two carbonates (of potash and soda), the two salts (viḍa and sonchal), and Chavya (*Piper Chaba*), and powder them together. (31) This powder should be regularly taken at the time of one's meals (lit., food and drink); it may be drunk either just before them or with them, or *simply* with warm water. (32) It is a remedy for severe pains in the side or in the heart or in the bladder, for tumours caused by excess of air or phlegm, for attacks of chronic diarrhœa or piles, for spleen, morbid pallor[7], and loss of appetite, (33) for costiveness, strangury, and diseases of the womb and the rectum, for obstruction in the chest, cough, hiccough, asthma, and stricture of the throat. (34) Or the same powder may be repeatedly macerated[24] in the juice of citrons, and then made up into pills of one karsha[9] or more.

[22] This formula, but under the name of *Hiṅgv-âdi* powder, is found identically in the Charaka VI, 5 [515], Chakradatta XXX, 21 [565], and Vangasêna XXXII [478] (vv. 70-75). There are, however, the following differences: (1) all three have *madyêna* for *bhaktêna*; (2) the Charaka and Chakradatta have *kârmukâḥ* 'efficacious' for *kârshikâḥ*; (3) the Vangasêna has *pañcha-lavaṇam* 'five salts' for *lavaṇé dvé*. The reading *madyêna* agrees also with the corresponding phrase *gharm-âmbu-surâ-maṇḍa* 'warm water and wine' in the Charaka's shorter version of the formula (VI, 5[514]). The reading *kârmukâḥ tató 'dhikam* would mean that the pills, thus made, are 'efficacious even more than when the powder is used in the other way.' Both readings give good sense. The same formula, in another recension, in ślôka verses, which arranges the ingredients in a different order, is given in the Śârngadhara Sangraha II, 6[121]. A third recension, again arranging the ingredients in a different order, is found in the Vangasêna XXXII[479] (vv. 76-78) and Bhâva Prakâśa II, 3[24]; in the former, under the name of *Dvitîya-hiṅgv-âdi-chûrṇa* 'a second Hingvâdi powder.' This recension is in the Śârdûla Vikrîḍita metre, but it has an appendix in the Vasanta Tilakâ metre, which states that 'this is the original (*âdya*) Hingvâdi formula, as given in the Âśvina-Saṁhitâ.' It would follow from this remark that the recension given in our Manuscript is a later re-cast of the formula. A fourth recension in prose, and arranging the ingredients, again differently, is given in the Suśruta IV, 5[410] (§37) and Vangasêna XXXII[484]. The latter adds to it the remark *iti hiṅgvâdi-vaṭikâ-prakâraḥ saṁskṛitén-ôktaḥ*, i.e., 'this is a revised version of the formula for Hingvâdi pills.' The Suśruta, moreover, states that the pills are to be made *aksha-mâtrâ*, i.e., 'of as much as an *aksha*.' An aksha is the same as a karsha (see *ante*, note 9), and this, therefore, supports the reading *kârshika* of our Manuscript. A fifth recension in trishṭubh verses, and once more re-arranging the ingredients, occurs in the Aṣhṭâṅga Hṛidaya IV, 14[391] (vv. 29-33). It uses the expression *kârmukatarâ* or 'more efficacious' for *kârmukâḥ tató 'dhikam*. A sixth recension, in Śârdûla Vikrîḍita verses, like the original, but re-arranging the ingredients, is found in the Hârîta-Saṁhitâ III, 7 [195], where the pills are directed to be made of the weight of a *kâchâksha*, i.e., a karsha. In all these recensions the formula consists of nineteen ingredients; but, besides, it occurs in several variants, of more or less than nineteen ingredients. Thus, there is in the Charaka VI, 5 [514] (ll. 5-8), Suśruta VI, 42[803], (vv. 26, 27), Aṣhṭâṅga Hṛidaya IV, 14 [393] (vv. 9, 10), a shorter variant, consisting of seventeen ingredients, and also called the Hingvâdi powder. In another recension this shorter variant is given in the Bhâva Prakâśa II, 2 [152]. On the other hand, the Hârîta Saṁhitâ III, 7[193] gives a longer variant, which is called the *Vṛihad-hiṅgu*, or 'great Hingu' powder, and which contains twenty-eight ingredients.—All three expressions *lavaṇé dvé*, *lavaṇa-trayam* and *pañcha-lavaṇam* are used in different recensions or variants of this formula. The first of these terms means the Viḍ and the Sonchal (*sauvarchala*) salts; the second, those two with the addition of rock-salt (*saindhava*); the third these three, together with sea-salt (*sâmudra*) and sambar-salt (*rómaka*); see Dutt's Materia Medica, page 84.

[23] See *ante*, p. 18, note 51. See also Suśruta I, 38[143] (in Dutt's Translation, p. 171, No. 29) and Bhâva Prakâśa I, 1[163].

[24] On the process of *bhâvanâ* or 'maceration,' see Dutt's Hindu Materia Medica, p. 11, and Wise's Hindu System of Medicine, p. 130. It consists in reducing drugs to powder, soaking them in some expressed juice or decoction during the night, and drying them during the day in the sun. It is completed in twenty-four hours, but generally repeated from three to seven times, and sometimes with a variety of fluids. In the present case the commentary in the Chakradatta (see note 22) explains 'repeatedly' to mean 'seven times,' or on seven consecutive days.

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(XIII) The LAGUḌA Powder.[10]

(35—37.) Take equal parts of the three acrids[23], Tiktarôhiṇî (*Picrorrhiza Kurroa*), barley-corns, chiretta, and Śatakratôr-yava (seeds of *Holarrhena antidysenterica*), two parts of plumbago-root, and sixteen parts of the bark of Kuṭaja (*Holarrhena antidysenterica*), (36) powder *the whole* very finely, make it into a bolus with half a pala[6] of treacle, and drink it with cold water. This is a remedy against fever, morbid secretion of urine, swellings, loss of appetite, unhealthy menses, abdominal tumours, and morbid pallor.[7] (37) Whatever other diseases there are, due to *derangement of* the bile and phlegm, and greatly weakening the patient, all these are cured by the exhibition of this powder, which is a most excellent composition of Âtrêya, known as the Laguḍa.[25]

(XIV) The NAVÂYASA Powder.[26]

(38 and 39*a*.) Take three parts of the three myrobalans,[15] and three parts of the three acrids[23]; also one part each of plumbago-root, Musta (*Cyperus rotundus*) and baberang, and add nine parts of iron.

Second Leaf: Reverse.

(39*a*) This makes the Navâyasa powder, which is a remedy against morbid pallor[7] and swellings.

(XV) A Medicine for the relief of Throat-diseases.[27]

(40.) Take equal parts of *Râsnâ (*Vanda Roxburghii*), sonchal-salt, Bhadramustâ

[25] *Laguḍa* is said, in the Bhâva Prakâśa I, 1 [203], to be a synonym of the red-flowered variety of the *Karavîra* (*Nerium odorum*), and it is thus quoted in the abridged Petersburg Dictionary. But this certainly does not agree with the use of the word in our formula. The name of a prescription, if taken from one of its ingredients, is always taken either from the first-named or the most prominent of the drugs comprised in it. Now, *Laguḍa* cannot be the name of the three acrids; it can, therefore, only be a synonym of *Kuṭaja*.

[26] This is a favourite iron tonic, which under the name of *Navâyasa-châṛṇa* or *Navâyasa-lauha* or *Lôha-châṛṇa* is found in all medical works. It consists of eighteen parts, *i.e.*, 9 parts of iron to 9 parts jointly of the other ingredients. The formula occurs in our Manuscript in its shortest form. In another recension it is found in the Charaka VI, 18 [711] (vv. 68-69*a*) and Chakradatta VIII, 8 [170]. In this recension directions are added as to the treatment of the powder; it is to be "eaten" (*bhakshayêt*) in the form of a confection "made up with honey and clarified butter." A third recension in prose is given in the Suśruta IV, 12 [416] (§ 5). A fourth, fifth and sixth recensions are given in the Ashṭânga Hṛidaya IV, 16 [407], (vv. 14, 15*a*), Vangasêna VIII [215] (vv. 97-100) and Śârngadhara II, 6 [126]. These direct that the powder may be taken either as a confection made up with honey and clarified butter, or as a draught taken with cow's urine and buttermilk. A seventh similar recension is given in the Hârîta Saṃhitâ III, 8 [199], where the preparation is called a *vaṭaka*, or 'bolus.' Here, however, only "one part" (*bhâgam=ékam*) of iron is to be taken; this may be a false reading. The Charaka VI, 18 [712] contains a much longer variant of this formula, called the Yôgarâja, which, however, curiously enough, commences with the identical hemistich that begins the Navâyasa formula in our Manuscript. This longer variant is also given in the Chakradatta VIII, 9 [170], and, in a different recension, in the Ashṭânga Hṛidaya IV, 16 [40] (vv. 20*b*-23*a*). This formula is given under the treatment of *pâṇḍu* or 'morbid pallor,' in all medical works except the Suśruta, which has it with reference to *pramêha* or 'morbid secretion of urine.' In the chapter on *pâṇḍu*, however, the Suśruta VI, 44 [819] (vv. 15*b*, 16*a*) gives a short variant, under the name of *Ayôrajas* (or 'powder of iron'), referring at the same time (according to the commentator) to the previously given Navâyasa powder by the phrase *śâstra-pradarśâbhihitâṁ ś=cha yôgân*, i.e., 'formulas prescribed in this text-book.'

[27] I have not been able to trace this formula anywhere; nor am I certain as to the correctness of the reading and translation of the phrase *shaḍi chêt=samâṁśâ*. There is, however, a general direction in the Suśruta IV, 22 [491] (v. 6) and Vangasêna LXV [739] (v. 21) that in mouth diseases the three acrids, carbonate of potash, as well as of soda, and the Viḍa salt may be applied. Compare also the formula in the Charaka (Bengâlî ed.) VI, 26 [587] (vv. 190, 191), Vangasêna LXV [736] (vv. 197, 198) and Chakradatta LIX, 10 [575].

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(*Cyperus rotundus*), soot[28], the three acrids[23], carbonate of potash, and zedoary, make *the whole* up into a powder, and place it *in the mouth*.[29]

(XVI) Pills for curing Mouth-diseases.[30]

(41 and 42*a*.) Take equal parts, by weight, of rasôt[31], bark of Indian barberry, Têjavatî (*Piper Chaba*), and long pepper, and, having powdered *the whole*, make it up with water into pills, and hold these *in the mouth*.[29] (42*a*) They relieve bleeding sores in the mouth, also angina and abscesses in the throat.

(XVII) The AYÔRAJÎYA Powder.[32]

(43—55.) Mix together one kuḍava[9] of the three myrobalans[15], one kuḍava of long pepper, and two kuḍava (*i.e.*, one each) of baberang and black pepper; (44) then take one pala each of Dantî (*Baliospermum montanum*) and plumbago-root, also one pala each of the knotted root of long pepper and Kushṭha (*Saussurea Lappa*), (45) two pala of ginger, and three pala of Chavya (*Piper Chaba*). Further, add powders[33] made of half a pala of each of the following *drugs*: (46) *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Gôkshuraka (*Tribulus terrestris*), liquorice, deodar, Vachâ (*Acorus Calamus*), Prativishâ (*Aconitum heterophyllum*), Pâṭhâ (*Stephania hernandifolia*), Mustâ (*Cyperus rotundus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), (47) Kaṭphala (*Myrica sapida*), the two Śarivâ[34], Syâmâ (black variety of *Ipomoea Turpethum*) and Bhallâtaka (*Semecarpus Anacardium*), Punarnavâ (*Boerhaavia diffusa*), Têjavatî (*Scindapsus officinalis*), cinnamon bark and leaves, Śatâvarî (*Asparagus racemosus*), (48) Nichula (*Barringtonia acutangula*), Trivṛitâ (white variety of *Ipomoea Turpethum*), *Bhârgî (*Clerodendron Siphonanthus*), and bark and seeds of Kuṭaja (*Holarrhena*

[28] See *ante*, p. 18, note 52.

[29] The phrases *vidhêya*, *nidhâpayêt* (v. 40), etc., are elliptical, *mukhê* to be supplied, and direct the medicine to be held in the mouth, but not to be chewed or swallowed. They are equivalent to *mukhêna dhârayêt* in Chakradatta LIX, 13^{579}. The words to supply the ellipsis, of course, depend on the context; see, e.g., fl. $7b^{10}$, $8a^{1}$.

[30] I can find no identical formula; but there are several variants. The nearest are in the Charaka (Nâgarî ed.) VI, 24^{792} (ll. 1-3) which adds four, and in the Charaka (Bengâlî ed.) VI, 26^{587} (vv. 182, 183) which adds three, and in the Chakradatta LIX, 13^{579} and Vangasêna LXV ^{757} (v. 201) which add two other drugs to the ingredients here mentioned. On *mukha-pâka* or 'sore mouth,' see the Aṣhṭânga Hṛidaya VI, 21^{503} (vv. 58-63).

[31] See *ante*, p. 23, note 80.

[32] *Ayôrajîya* means 'containing pulverized iron.' I cannot trace this formula, in the recension here given, in any other medical work. In these it seems to be broken up into several distinct formulas, one of which, called the Yôgarâja (or 'king of formulas'), actually commences with the identical hemistich, which begins the Navâyasa formula (vv. 38, 39*a*) in our Manuscript. This Yôgarâja formula is found in the Charaka VI, 18^{712}, Vangasêna VIII^{209} (vv. 41-47), Chakradatta VIII, 9^{170}, and Aṣhṭânga Hṛidaya IV, 16^{508} (vv. 20*b*-23*a*). In the Charaka it is followed by several short formulas, each of which contains, as ingredients, *ayôrajas* or 'powder of iron," together with a number of the other drugs mentioned in our formula. In the Suśruta VI, 44^{319} (vv. 15*b*, 16*a*) it seems to be referred to in the short formulas there given (see *ante*, note 26). In Suśruta IV, 10^{440} (§§ 9 and 10) it is also stated of the use of iron that it prolongs the life of men for one hundred years (*varsha-śataṁ jîvati* and *varsha-śat-âyuś-cha purushô bhavati*). In our formula, however, I do not quite understand the object of the doubly qualified repetition; for both *varsha*, 'rains,' and *śarad*, 'autumn,' practically mean 'a year.'

[33] *Pêshya* signifies both 'dry powder' (*chûrṇa*) and 'powder stiffened (*alôḍya*) into a paste' (*kalka*). see Aṣhṭânga Hṛidaya V, 6^{450} (v. 13*b*). In the same sense are to be understood the terms *pishṭa*, *pishṭvâ*, *pishayêt*, etc.,—see ibidem V, 6^{450} (v. 10). Here *pêshya* would seem to mean 'dry powder,' as shown by verse 48. In Part I, verse 58 (*ante*, pp. 5, 16), it means 'paste,' and this is its usual meaning; so throughout in Chapters II and III, in the formulas for making medicated clarified butter and oil. In this technical sense of 'paste' and 'stiffening,' I have not found *pêshya* and *âlôḍya* (*alôḍana*, etc.,) noticed in any dictionary.

[34] *Śârivê dvê* or *Śârivâ-dvaya*, i.e., 'the two Śârivâ,' are the *Ananta-mûla* (Hemidesmus indicus) and the *Syâma-latâ* (Ichnocarpus frutescens). See Dr. Dutt's Hindu Materia Medica, p. 195.

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antidysenterica). Make these ingredients of the medicine into fine powder, (49) and add pulverized iron, in quantity twice as much as that *powder*. Then, putting the whole together, make it up with honey into a linctus. Of this a suitable quantity may be taken, and (50) afterwards a suitable quantity of milk should be drunk, but without taking any *solid* food. This is a well-tried alterative tonic, *which is* known by the name of Ayôrajîya (or 'made of powder of iron'). (51) If taken throughout the year, it will prolong life for a hundred rainy seasons; if taken for two months, it will prolong life for a hundred autumns. (52) It destroys an angry swelling, just as Indra's thunderbolt destroys a tree; it cures morbid pallor[7], piles, dyspepsia, worms, (53) fistula in ano, jaundice, diseases of the skin, and enlargements of the abdomen, spleen, abdominal tumours, epilepsy, severe abdominal pains, and gripes. (54) Indeed, in whatever disease this Ayôrajîya powder is used, that it cures at once, just as the thunderbolt destroys the enemies of the Dêvas. (55) The after-diet should consist of powder of parched grain, mixed with honey,

Third Leaf: Obverse.

taken as a linctus, and followed up with a draught of milk, and should be *continued* for seven or eight days.

(XVIII) The TIKTAKA Powder.[35]

(56—58*a*.) Take equal parts of Musta (*Cyperus rotundus*), cardamoms, white sandal, Uśîra (*Andropogon muricatus*), lovage, the three acrids[23], seeds and bark[36] of Vatsaka (*Holarrhena antidysenterica*), Kaṭukâ (*Picrorrhiza Kurroa*), deodar, root-bark of Indian barberry, Parpaṭa (*Oldenlandia corymbosa*), bark of cinnamon, (57) Paṭôla (*Trichosanthes dioica*), nîm, Shaḍgranthâ (*Acorus Calamus*), Mûrvâ (*Sanseviera zeylanica*), chiretta, Śigruka (*Moringa pterygosperma*), Trâyantî[37], Saurâshṭra (alum slate from Sûraṭ), small cardamoms, and Prativishâ (*Aconitum heterophyllum*), and powder them. (58*a*) This powder, known as the Tiktaka (or 'the bitter'), cures diseases of the heart, and tumours and severe pains in the abdomen, and heals any disorders due to a concurrent derangement of the three humours.[38]

[35] This formula is found in a practically identical form in the Vangasêna XXXIII[491] (vv. 29-31*a*). It differs only in reading *vilva-tvak* for *phalaṁ tri* (see note 36), *riddhi* for *mûrvâ* and *kêśara* for *sûkshmâ*. In a second recension, which re-arranges the ingredients and adds *patra* or 'cinnamon leaves,' it is given in the Charaka VI, 18[297] (ll. 1-8) and the Vangasêna IV[131] (vv. 81-84). This recension commences with *Kirâtatikta* or 'chiretta,' and hence the powder is here called the Kirât-âdya. In a third recension, once more arranging the ingredients (incl. *patra*) differently, it occurs in the Ashṭânga Hṛidaya IV, 10[379] (vv. 34-37*a*). The last two recensions have *Padmaka* or 'Prunus puddum' for *Sûkshmâ*.

[36] I read *phalaṁ tvak* for *phalaṁ tri*. The duplicate recension in the Vangasêna XXXIII[491] (v. 29) has *vilva-tvak* which is probably merely another emendation. I prefer *phalaṁ tvak* because *vilva* is not mentioned among the ingredients of this powder in any other of its recensions (see note 35), while *kuṭaja-tvak-phalaṁ* is mentioned in all. Still, even so, the construction is harsh, because *phalaṁ tvak* must be referred to the preceding *vatsaka*, which is a synonym of *kuṭaja*. The scribe of our manuscript would seem to have connected *tri* with *kaṭuka*, and read *phalaṁ* separately; in which case *phalaṁ* was probably intended for *tri-phalaṁ* or 'the three myrobalans,' and *tri-kaṭuka* would be 'the three acrids.' But this way of reading is not admissible, for the 'three acrids' are already mentioned under the name of *vyôsha*.

[37] On this drug see the Pharmacographia Indica, vol. I, p. 23: "In Bengal and S. India the drug is unknown, and *Ficus heterophylla* is used as a substitute." See also Dutt's Hindu Materia Medica, p. 321.

[38] See *ante*, p. 19, note 55.

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(XIX) The VṚISHA-DVÂDAŚAKA Powder.[39]

(58*b*—59.) Long pepper, Ativishâ (*Aconitum heterophyllum*), asafœtida, dry ginger, Indrayava (seeds of *Holarrhena antidysenterica*), Vachâ (*Acorus Calamus*), (59) Pâṭhâ (*Stephania hernandifolia*), Ajamôdâ (*Carum Roxburghianum*), Kaṭukâ (*Picrorrhiza Kurroa*), Vṛisha (*Adhatoda vasica*), sonchal-salt, and chebulic myrobalan. These twelve ingredients make the Vṛisha-dvâdaśaka powder, which is a cure for indigestion, costiveness, and severe abdominal pains.

(XX) The SIDDHÂRTHIKÂ Pills.[40]

(60—62.) Take one kuḍava of long pepper, one kuḍava of black pepper, six pala of dry ginger, five pala of *Tâlîsa leaves (*Taxus baccata*), (61) and one karsha of small cardamoms. To these add half a tulâ[9] of treacle. Having powdered the dry ingredients, prepare pills weighing one pala each. (62) These pills, known by the name of Siddhârthika (or 'efficacious'), relieve phlegmorrhagic cough, distaste for one's food, irregular digestion, as well as indigestion.

(XXI) The VARDHAMÂNAKA Powder.[41]

(63.) Take small cardamoms, cinnamon, Nâgapushpa (*Mesua ferrea*), black pepper, long pepper, and dry ginger, in progressively increasing quantities, powder them and mix them with an equal quantity of sugar. This powder is a remedy for indigestion, abdominal tumours and enlargements, piles, heart-diseases, hiccough asthma, pains in the side, and every kind of disorders of the throat.

(XXII) The SÛKSHMÊLÂ-VARDHAMÂNAKA Powder,[10] in 2 ślôka.

(64 and 65.) Small cardamoms, Surasa (*Ocimum sanctum*), asafœtida, tamarind, Indian sorrel, cardamoms, Tâmalakî (*Phyllanthus urinaria*), *Jîvâ (*Dendrobium multicaule*), zedoary, Pushkara[12], (65) and the root of Pushkara: these a physician should administer in cases of cough, asthma, hiccough, severe pains in the side, and disorders jointly due to air and phlegm.

[39] This formula occurs identically in the Vangasêna VI[190] under the same name of *Vṛisha-dvâdaśaka*. That name means 'that which consists of twelve ingredients inclusive of Vṛisha.' I cannot trace this powder in any other medical work, though there are many formulas more or less resembling it; thus, in the Suśruta VI, 42[814] (v. 125), Vangasêna VI[186] (v. 53) there is one, seven ingredients of which are the same as in our formula, though *Vṛisha* is not among them.

[40] I have not been able to trace this formula anywhere, though, of course, similar formulas are plentiful; see, *e.g.*, one in the Sârngadhara II, 6[122] (vv. 114-117, quoted in Dutt's Materia Medica p. 246), in which bamboo-manna and cinnamon are added to the ingredients of our formula. The proportions also are different.—*Siddhârtha* is a name for the white variety of mustard (*Brassica juncea*), but, as this forms no part of the compound powder, the latter cannot be named from it.

[41] This is the second formula with that name; the other is No. X (vv. 25 and 26). In another recension it is given in the Vangasêna VI[190] (vv. 89, 90). Dr. Dutt in his Materia Medica, p. 253, also quotes it from the Bhâva Prakâśa II, 2[39]. In a third recension it is found in the Ashṭânga Hṛidaya IV, 5[344] (vv. 54, 55*a*). In a fourth recension it occurs in the Vangasêna V[151] (v. 120) and XII[273] (v. 137), and in the Chakradatta V, 28[131]. In this fourth recension the formula differs from the three others in giving the ingredients in the inverse order, and accordingly substituting *antyâd ûrdhvaṁ* for *êlâ-bhâgya*. In all these recensions it is called the *Sama-śarkara* or *Sarkarâ-sama* powder.

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(XXIII) The SAUVARCHCHAL-ÂDYA Powder.[42]

(66.) Sonchal-salt, Indian sorrel, long pepper, dry ginger, Vachâ (*Acorus Calamus*), asafœtida: these, drunk with warm water, are a remedy for severe pains in the heart and the abdomen.

(XXIV) A Powder for Medicating Liquor.[43]

(67—70.) Take two karsha (*i.e.*, one each) of the seeds of Kuṭaja (*Holarrhena antidysenterica*) and long pepper, one and a half pala of raisins, one pala of Pâṭhâ (*Stephania hernandifolia*), two pala of ginger, (68) one karsha each of sonchal-salt and the alkaline ashes of barley straw,

Third Leaf: Reverse.

and half a karsha of . . ., and powder *the whole* finely: (69) Of this one may drink a mârjâra-pada[9] with clarified butter or rice-gruel, or, if one is accustomed to spirituous liquor, he may stiffen[33] it with a liquor and then drink it. (70) This is a remedy against indigestion, spleen, morbid secretion of urine, morbid pallor[7], fistula in ano, and piles, if taken in the form of a medicated liquor.

(XXV) The ŚÂRDÛLA Powder,[44]

in 4 ślôka.

(71—75*a*.) Take one part of asafœtida and two parts of Vachâ (*Acorus Calamus*); add three parts of viḍa-salt, four parts of ginger, (72) five parts of lovage, six parts of chebulic myrobalan, and seven parts of plumbago-root, and make the whole into fine powder. (73) When finely powdered, it may be taken with clear spirits of rice, or with some other intoxicating liquor, or *simply* with warm water. (74) This powder cures abdominal tumours, promotes the appetite, relieves piles, severe abdominal pains, cough, asthma, and costiveness. (75) It is a most excellent powder, composed by Âtrêya and known by the name of Śârdûla (or 'plumbago-root').

[42] I cannot find any formula, exactly like this, elsewhere; but the following may be compared in the Suśruta VI, 43^{514} (v. 125), Vangasêna VI[186] (v. 53*a*) or XXVIII[443] (v. 19*b*), XXXIII[452] (v. 43), and Aṣṭâṅga Hṛidaya IV, 21^{425} (v. 31*b* and 36).

[43] This formula is called a *Châṛṇârishṭa*, which means 'an *arishṭa* made with a powder.' *Arishṭa* is medicated spirituous liquor, prepared from honey and treacle with the addition of medicinal drugs, the whole being steeped in water and allowed to ferment. See Dr. Dutt's Hindu Materia Medica, p. 13. For another formula of a *Châṛṇârishṭa* see below, vv. 104-107. See also *ante*, p. 16, note 36.—*Madhurasâ* I take to be synonymous with *Drâkshâ* or 'raisins.' It is also synonymous with *Kâśmari* or *Gambhâri* (Gmelina arborea), which would also suit, for this, as well as raisins, form ingredients in a similar medicated liquor, called the *Kuṭajârishṭa*, given in the Śârṅgadhara II, 11^{176} (quoted in Dutt's Hindu Materia Medica, p. 194).—I cannot trace any formula identical with ours anywhere.

[44] *Śârdûla* is a synonym of *Chitraka*, the largest ingredient; hence the name of the powder. Another synonym of *Chitraka* is *Agnimukha*, and under this name the same formula is given in the Vangasêna VI[187] (vv. 56-60), Chakradatta VI, 17^{151} and Dutt's Hindu Materia Medica, p. 181. In these works, however, eight parts of *Kushṭha* (Saussurea Lappa) are added as an eighth ingredient; nor is the composition ascribed in them to Âtrêya. But that the formula is really the same is shown by the name *Agnimukha*, which proves that it originally ended with *Chitraka*, and that the addition of *Kushṭha* is of later date. Probably our Manuscript gives the composition as originally made by Âtrêya; and the name of the author was dropped in the later works, which added *Kushṭha*. In a third recension the formula is found in the Aṣṭâṅga Hṛidaya IV, 14^{395} (v. 36). Here, however, *Chitraka* is replaced by *Vâṭyâ* (i.e., *Balâ* or Sida cordifolia); and accordingly the name Śârdûla is differently explained to mean either a *siṁha* or 'lion' (because the powder is strong like a lion), or as the Śârdûla-vikrîḍita metre (because the formula is composed in that measure). This, however, is obviously a mere shift.

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(XXVI) The MÂTULUNGA Pills of the Aśvins.[45]

(75*b*—77*a*.) Take one pala[9] of sonchal-salt, twice as much of Indian sorrel, (76) four times as much of cumin, and eight times as much of black pepper. These make into pills with the juice of citrons. (77*a*) They will keep the digestion in good condition, and cure abdominal pains due to *deranged* air.

(XXVII) The Sour MÂTULUNGA Pills.[10]

(78 and 79.) Take the juice of citrons and śukta[46], the three acrids[23], Indian sorrel, viḍa-salt, lovage, rock-salt[47], and sonchal-salt, and make *the whole* into pills. (79) These may be drunk to relieve piles and to cure severe pains in the heart and the side, attacks of costiveness, diarrhœa, loss of appetite, and abdominal tumours caused by *deranged* air.

(XXVIII) Other MÂTULUNGA Pills of the Aśvins,[48] in 5 ślôka.

(80—84.) Take plumbago-root, the three acrids[23], Pushkara[12], asafœtida, Indian sorrel, viḍa-salt and Aśvagandhâ (*Withania somnifera*), also coriander-seeds, Vachâ (*Acorus Calamus*), pomegranate, sonchal-salt, and fresh carbonate of potash. (81) Add to this an equal quantity by weight of fresh lovage, black cumin, Ajagandhâ (*Seseli indicum*), saffron, Amarajâ (inferior *Acacia Catechu*), and cumin-seeds. After being well-dried and shrunk in the glare in the sun, make *the whole* into powder, and add to it an equal quantity of the juice of citrons in a diluted state. (82) Having been thus steeped in the juice, rub it into a paste, and make it up into pills of the weight of a badara.[9] One of these the patient should take the first thing in the morning with some medicated liquor, or with honey, or liquor of honey, or sugared water, or he may take it with spirits of rice, or

Fourth Leaf : Obverse.

with curds, or with whey. (83) Cough, asthma, long-standing morbid pallor[7], severe spleen, abdominal pains, severe costiveness, hiccough, heart-diseases, apathy, salivation, acute diarrhœa, painful abdominal tumours, (84) cholera, tympanitis, weak digestion, dysentery, inflammation of the anus, and piles: all these diseases are relieved

[45] The name means 'Citron-pills composed by the Aśvins' (see below, note 98). This formula is given in the Chakradatta XXIII, 11[331], but in a shorter recension, running thus: "Take sonchal, tamarind, cumin, and black pepper in successively doubled quantities, powder them and make them up with citron juice into pills that cure abdominal pains due to disordered air." Tamarind is substituted here for Indian sorrel, and the reference to digestion is omitted.

[46] On *śukta* see *ante*, p. 14, note 25. For a different recipe see Bhâva Prakâśa I, 2[57] and Śârngadhara II, 11[175] (vv. 7*b*, 8*a*), quoted in the larger Petersburg Dictionary, under *śukta*.

[47] *Lavan-ôttam-âkhya*, lit. 'that which is known as the best salt.' *Lavan-ôttama*, 'best salt,' is a name for rock-salt, commonly called *saindhava*; see the commentary to Chakradatta, V, 29[132] and Ashṭânga Hṛidaya IV, 8[563] (v. 161).

[48] I have not been able to trace this formula, as it stands here, elsewhere. It appears in other works to be broken up into several distinct formulas, the chief of which is found under the name of *Tumburâdya-châṛṇa*, or 'the powder made of Tumburu and other drugs,' *Tumburu* being either the same as, or similar to, *Kustumburu*. See Vangasêna XXVIII[449] (vv. 81-84, also vv. 85 and 79, 80, 100 and v. 14), Ashṭânga Hṛidaya IV, 21[425] (vv. 35-37*a*), Śârngadhara II, 6[192] (vv. 92 93.) quoted in Dutt's Hindu Materia Medica, p. 204. See also Charaka VI, 9[569] (l. 22 ff).

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by these pills, if given as directed; they are also an excellent remedy for syncope[49], if administered with hot water.

(XXIX) The GULMA Powder of the Aśvins.[10]

(85 and 86.) Take one dharaṇa[9] each of Pâṭhâ (*Stephania hernandifolia*), seeds of Kalinga (*Holarrhena antidysenterica*), Mustaka (*Cyperus rotundus*), Rôhiṇî (*Picrorrhiza Kurroa*), and Ativishâ (*Aconitum heterophyllum*), add turmeric equal to the fourth of a dharaṇa, and drink this powder with the urine of a cow. (86) It removes from the body the thirty-six kinds of skin-diseases, and destroys the seven grounds of rapid consumption[50]; it also cures abdominal tumours, if taken for one month, while the patient may eat anything and especially clarified butter and meat.

(XXX) The MÂGADHA Powder.[10]

(87—95.) Take equal parts of long pepper, viḍa-salt, and the carbonates of potash and soda, also of ginger, black pepper, and rock-salt, (88) also of lovage, Dantî (*Baliospermum montanum*), turpeth-root, Vatsaka (*Holarrhena antidysenterica*), sonchal-salt, cumin-seeds, and the three myrobalans, (89) and make them all into fine powder. This will make a most excellent preparation of powder if well macerated in the urine of a cow. (90) Of this a dose of one viḍâla-pada[9] should be given with warm water to a patient, after he has taken some greasy food and thereby greased his bowels. (91) If, having well digested it, he becomes thirsty, he may be allowed to drink a lixivium of Ghṛitagandhâ (*Prosopis spicigera*)[51] with the juice of pomegranates; (92) then he will be rendered quite comfortable; and if, on this being digested, he should become desirous of food, (93) he may partake of a mild restorative, consisting of red rice well-boiled, together with the broth of game seasoned with vinegar and salt. (94) In the case of cholera, piles, and other diseases, of difficult digestion or indigestion, also of morbid pallor[7], (95) severe abdominal pains due to *disordered* air, and chronic diarrhœa, if this prescription is made use of, the patient will obtain relief.

[49] *Tamaḥ*, as the technical name of a disease, occurs also in fl. 13*b*[7], 15*a*[8], 28*b*[10], in conjunction with *mûrchhâ* or 'swoon.' It is not found, used in this way, in the Charaka or any other existing medical work, though the word occurs in the description of other diseases; *e.g.*, in the Suśruta VI 46[23] (v. 4) in the description of *mûrchhâ* or 'swooning,' in the Charaka VI, 15[646], of *apasmâra* or 'epilepsy,' and in the Aṣṭâṅga Hṛidaya III, 5[264] (v. 44), of *râjayakshma* or 'phthisis,' in the phrase *tamaḥ-praveśa* or 'falling into a swoon.'

[50] This is a puzzling passage. The text is imperfectly preserved, but the reading of the number 36 (*shaṭtri[ṁśat]*) is practically certain. The only class of diseases of which I can find thirty-six enumerated, are the *kshudra-rôga* or 'minor diseases.' Of these the Aṣṭâṅga Hṛidaya VI, 31[528] (v. 33*b*) enumerates thirty-six, all of which may be roughly described as 'skin-diseases.' The Charaka does not treat of them as a class at all, while the Suśruta II, 13[256] (§ 1) enumerates forty-four, and the Nidâna, p. 192, has forty-three, including some which are not skin-diseases. The *mahâkshaya* I take to be the same as what is usually called *râja-yakshma* or 'phthisis' (Nidâna, p. 62). It is described as 'arising from the waste of the seven elements' (*dhâtu-kshaya-janita*, Nidâna, p. 62). These seven 'elements' or *dhâtu* (see *ante*, p. 15, note 32) are here apparently referred to by the term *sthâna* or 'ground.' It may be noted, however, that the usual division of the *kushṭha* or 'skin-diseases' is into the *mahâ-kushṭha* and *kshudra-kushṭha*, or the 'great and small skin-diseases.' The former are said to be seven, and to have seven 'material causes' (*dravya*); *viz.*, the three humours (*dôsha*) and the four elements (*dhâtu*), skin, flesh, blood and fluids. The minor skin-diseases are said to be eleven, making a total of eighteen. See Charaka II, 5[235], VI, 7[550].

[51] This is conjectural. The reading of the text is perfectly clear; but I cannot find the word *avakshârî* in any dictionary or medical work; nor does it seem to be known to modern Kavirâjes. There may be an error in the text; and *yavakshâra* 'carbonate of potash' or *avi-kshîra* 'ewe's milk' suggests itself. The Kavirâj whom I consulted suggested *ajakshîra* or 'goat's milk.' But the pronoun *tasyâṁ*, in the sequel, seems to show that only one thing, and that of the feminine gender, is intended. Hence I prefer to take *ghṛitagandhâm-avakshârîm* to mean one thing only, and *avakshârî* to mean a 'lixivium', or a solution of alkaline salts from the wood-ashes of Prosopis spicigera.

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(XXXI) The HARIDRÂ Powder of the Aśvins.[10]

(96—101.) Take equal parts of the two Haridrâ[52], black pepper, lotus, Kushṭha (*Saussurea Lappa*), long pepper, root of the cotton plant, Mâṁsî (*Nardostachys Jatamansi*), and carbonate of soda, (97) and rub these eight ingredients into a paste on a grindstone. Then make *the paste* into pills equal to a kôlâsthi[9], and dry them in the shade. (98) One pill made of this powder may be given with warm water.

Fourth Leaf: Reverse.

Now, hear the different kinds of diseases which may be cured by it: (99) indigestion, retention of discharges, strangury, angina, costiveness, abdominal tumours due to *deranged* air, and *the effects of* spider's poison. (100) It also cures *the effects of* impaired poison[53] and of a scorpion's sting, and relieves flatulence, epilepsy, and sterility, (101) seizure by evil spirits, madness, and complex labour. In the case of injury by any poison, whether from teeth or roots[53], it may be used as a draught or as an ointment.

(XXXII) The GAUḌIKA Pills.[10]

(102 and 103.) Take zedoary, Vachâ (*Acorus Calamus*), Tâmalakî (*Phyllanthus urinaria*), long pepper, ginger, and treacle, fry *the whole* with clarified butter, and make it into pills. (103) With this may be cured spasms in the chest, catarrh, pains in the sides, heart and abdomen, and dry cough, even when they are of an aggravated character.

(XXXIII.) Another Powder for Medicating Liquor.[54]

(104—107.) Take two hundred (grains of) black pepper, and one hundred (umbels and aments respectively) of lovage and long pepper, also one pala[9] each of sugar and good dry ginger, and one karsha each of (106) tamarind, pomegranate and clean jujube. To these add one karsha of cinnamon, half a karsha of cumin, (106) one

[52] See *ante*, p. 22, note 72.

[53] I. e., 'whether animal or non-animal.' On poisons see Charaka VI, 23,[756], Vangasêna LXXII [922] (vv. 8, 47, 56), Suśruta V, 2 [608] (vv. 1, 2, 29-31, 38), V, 3 [612] (vv. 1 ff), Ashṭâṅga Hṛidaya VI, 35 [547] (vv. 5*b*, 6*a*, 37, 48, 49). They are divided into *akṛitrima* or 'natural,' and *kṛitrima* or 'artificial' (fl. 8 *b*[7]). The latter is also termed *gara* (fl. 9*a*[3]). Any poison when it has become impaired by age or other causes is called *dûshî-visha*. The Bhâva Prakâśa alone differs by making both *gara* and *dûshî-visha* sub-divisions of *kṛitrima* poison. The *akṛitrima* poisons are subdivided into *jaṅgama* or 'animal' and *sthâvara* or *sthira* or 'non-animal' (vegetable and mineral). The *jaṅgama* poisons are also called *daṁshṭrâ-visha* or *daṁshṭr-ôttha* or *daṁshṭri-ja*, i.e., 'produced in animals with poison-fangs'; and the *sthâvira* are also called *mûla-visha* or *mûla-ja* or *maula*, i.e., 'produced in the roots.' They have these names, because in the enumeration of their sources, the poison-fangs of animals and the roots of plants are the first-mentioned in their respective classes (see the commentary in the Bengâlî edition of the Charaka VI, 23, vv. 8, 9 [479]). It may be noted that the latter representative names are peculiar to Charaka and to formulas quoted from that work (e.g., the Nârâyaṇa powder in Charaka VI, 18 [681], l. 1, quoted in the Ashṭâṅga Hṛidaya IV, 15, v. 21 [400]). *Gara* is explained in the Ashṭâṅga Hṛidaya VI, 35 [549] (vv. 48, 49) and Bhâva Prakâśa II, 4 [162] to be an unwholesome mixture made of the dirty excretions (*mala*) of men and animals, and administered by women to their husbands, and by courtiers to kings, in their food, to gain their favour or avert disgrace.

[54] For another formula for a Churṇârishṭa see vv. 67-70. This formula is only a slight variant of the formula, given previously under the name of Shâḍava powder (vv. 14-17). The ingredients are the same; for *Mâgadhî* is here a synonym of *Yavânî*; the proportions only differ in some of the ingredients, the most important difference being the reduction of sugar to one-fourth, and the increase of dry ginger to four times its quantity in the Shâḍava; for 1 pala = 4 karsha. With regard to the serial order of the drugs, this formula most resembles the recension of it in the Vangasêna XVI [298] (vv. 26-28). On this and the other recensions of this formula, see *ante*, note 8.

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karsha of Indian sorrel, half a karsha of sifted coriander, and one karsha of sonchal-salt. These together make a most excellent powder for medicating liquor. (107) This is a radical cure for piles; it also completely stops chronic diarrhœa, and relieves heart-disease, morbid pallor[7], cough, and asthma.

THE SECOND CHAPTER: FORMULAS FOR MEDICATED CLARIFIED BUTTER.

(I) The AMṚITA-PRÂSA Clarified Butter,[55]

in 11 ślôka and 1 pâda.

(Verses 108—119*a*.) I will now describe the ambrosia-like elixir, which increases the strength of men, the so-called Amṛita-prâśa (or Food of the Immortals), a most noble *kind of* clarified butter. (109) Take one prastha each of the juice of emblic myrobalan, Kshîravidârî (*Ipomoea digitata*) and sugar-cane, and similarly of the milk of a heifer (110) one prastha, and add one well-measured prastha of fresh clarified butter. Throw in, also, pastes[33] made of one half pala each of the following drugs: (111) Ṛishabhaka[56], Ṛiddhi[56], liquorice, Vidârigandhâ (*Desmodium gangeticum*), *Payasyâ (*Gynandropsis pentaphylla*), Sahadêvâ (*Sida rhomboidea*), Anantâ (*Hemidesmus indicus*), Madhûlikâ (*Bassia latifolia*) and Viśvadêvâ (*Sida spinosa*), (112) both Mêdâ[56], Rishyaprôktâ (*Sida cordifolia*), Śatâvarî (*Asparagus racemosus*), Mudgaparṇî (*Phaseolus trilobus*) and Mâshaparṇî (*Teramnus labialis*), Śrâvaṇî (*Sphaeranthus indicus*), cowhage and Vîrâ (*Uraria lagopodioides*). (113) Further add one kuḍava each of raisins, dates, jujubes, and half as much each of walnuts, Tinduka (*Diospyros Embryopteris*) and Nikôchaka (*Alangium decapetalum*).

Fifth Leaf: Obverse.

(114) Having boiled and strained *the whole*, let it stand in a clean vessel, *and* when it has cooled, add one prastha of well-clarified honey, (115) and sixteen pala of choice powdered white sugar. Then take one half pala of black pepper and one pala of small cardamoms, (116) powder them finely, and, having sprinkled them *over the whole*, stir it with a ladle. Of this *preparation* a dose suited to the *patient's* power of digestion may be administered, (117) and when it is digested, rice-milk, together with the broth of the flesh of land-animals, may be given. This Amṛita-prâśa is an excellent preparation for increasing the strength and colour of men; (118) it may be given in cases of weakness induced by consumption or ulcers, also to the old, the feeble and the young, also to those who are suffering from fainting, asthma, and hiccough. (119*a*) This *preparation of* clarified butter, being a composition of Âtrêya's, is famed under the name of Amṛita (or 'ambrosia').

[55] This formula occurs in the Charaka VI, 16^{554} (l. 22 ff.) and Aṣhṭâṅga Hṛidaya IV, 3^{333} (vv. 93*b*-100), in a somewhat expanded form, with a larger number of ingredients and slightly different proportions. In another, more contracted, recension, it is found in the Vangasêna XI^{257} (vv. 38-43) and Bhâva Prakâśa II, 2^{72}, which, while preserving the general character of the preparation and its main parts, alters most of the minor ingredients. The Hârîta Saṁhitâ III, 3^{172} and III, 9^{216} has two formulas under the name of Amṛita-prâśana, but neither of them shows any similarity with the formula in our Manuscript.

[56] See *ante*, p. 18, note 47.

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(II) The KALYÂṆAKA Clarified Butter,[57] in 8 ślôka.

(119*b*—127*a*.) Priyangu (*Aglaia Roxburghiana*), Tagara (*Tabernæmontana coronaria*), Kushṭha (*Saussurea Lappa*), pomegranate, Êlâvaluka[58], (120) *Tâlîsa (*Taxus baccata*), Mêdâ[59], the three myrobalans[15], Kêsara (*Mesua ferrea*), the two Vṛihatî[60], blue lotus, deodâr, sandal, and the two Śârivâ[31], (121) the two Haridrâ[52], baberang, and flowers of Sumanâ (*Jasminum grandiflorum*), Dantî (*Baliospermum montanum*), Aṁśumatî (*Uraria logopodioides*), madder, Śâlaparṇî (*Desmodium gangeticum*). (122) With one aksha[9] (of each of the above drugs) boil one prastha of clarified butter in four times the *latter* quantity of water. As a beverage, this *preparation*, called Kalyâṇaka (or 'efficacious'), is the best of clarified butter. (123) It cures cough, asthma, catarrh, tertian and quartan fevers, mania, ulceration, erysipelas, morbid secretion of urine, leprosy, (124) hiccough, vomiting, morbid pallor[7], swellings, suppression of urine, and all disorders of the semen in men and of the womb in women. (125) It also predisposes women to pregnancy, and destroys poisons.[53] In all cases of poisoning mentioned in connection with the formulas for powders, (126) and in cases of spleen, piles and abdominal tumours this *preparation of* clarified butter acts like ambrosia; it is a commonly used means for producing strength and colour, and promoting the appetite. (127*a*). Ill-fortune also will be averted from a house in which this clarified butter is kept.

(III) The MAHÂ-KALYÂṆAKA Clarified Butter,[61] in 5 ślôka and 1 pâda.

(127*b*—132.) Take Jîvaka[56] and Ṛishabhaka[56], Vîrâ (*Uraria lagopodioides*), *Kâkanâsâ

[57] There are twenty-six ingredients in this preparation; accordingly it is made up of 26 karsha of drugs, one prastha of clarified butter and 4 prastha of water. Owing to this large amount of water it is said to be a 'beverage' or *pâniya*, i.e., a weak kind of decoction (see Dutt's Hindu Materia Medica, p. 10). In the Vangasêna, Chakradatta and Śârṅgadhara it is, therefore, named the *Pâniya-kalyâṇaka-ghṛita*.— The same formula, though in another recension, arranging the ingredients differently and increasing them to twenty-eight is found in the Charaka VI, 14^{510}, Vangasêna XXII[331] (vv. 60-67*a*), Chakradatta XX, 10^{751} and Bhâva Prakâśa II, 2^{133}; and also, but again in a slightly different arrangement of the drugs, in the Śârṅgadhara II, 9^{152} (vv. 36-41). In a third recension, also with twenty-eight ingredients, it is found in the Suśruta VI, 39^{771} (vv. 207-211). In a fourth recension, with only twenty-six ingredients, it occurs in the Ashṭâṅga Hṛidaya VI, 6^{469} (vv. 26*b*-31). The main points of difference with respect to the drugs, between the recension in our Manuscript and those in the other medical works, are two: 1, one of the two *Vṛihatî* (*viz.*, *Kaṇṭakârikâ*) is omitted in all the latter, which substitute three others (*viz.*, as a rule, *Viśâlâ*, *Kauntî* and *Padmaka* or *Bhadrailâ*); and 2, instead of *Mêdâ* all the latter read *Êlâ*; see note 59. It is a favourite formula which is often quoted, see, e.g., Charaka, VI, 18^{709} (v. 41), Ashṭâṅga Hṛidaya IV, 1^{323} (v. 155*a*), IV, 7^{358} (v. 104*a*), IV, 16^{407} (v. 1*a*), IV, 17^{410} (v. 14*a*).

[58] See *ante*, p. 20, note 65. In the Pharmacographia Indica II, 105 it is wrongly identified with *Vâluka*. The seeds, supplied to me by a native druggist, seem to be simply those of chickweed.

[59] See *ante*, p. 18, note 47. The akshara *dâ*, however, is not distinct, and, as all other recensions (see note 57) read *êlâ*, it is possible that the reading in our text is intended to be *tâlîsam=êlâ*.

[60] *Vṛihatî-dvaya* or *dvi-vṛihatî*, 'the two Vṛihatî,' are *Vṛihatî* (Solanum indicum) and *Kaṇṭakârikâ* (Solanum xanthocarpum). They are also called *dvê Nidigdhikê*. See Dr. Dutt's Hindu Materia Medica, p. 210, in the second formula quoted from Chakradatta.

[61] A formula, under the name of *Mahâ-kalyâṇaka*, is given in most medical works, following, as in our text, immediately after the Kalyâṇaka. But it entirely differs from the formula in our text. The main point of difference is, that it takes twenty-one drugs from among those of the Kalyâṇaka, adds to them eight new drugs (thus making a total of twenty-nine), and lets the whole be boiled in a quadruple quantity of milk (in addition to the clarified butter and the quadruple quantity of water of the Kalyâṇaka). See Charaka VI, 14^{511}, Vangasêna XXII[333] (vv. 67-69), Chakradatta XX, 12^{752}, Ashṭâṅga Hṛidaya VI, 6^{469} (vv. 32-34*a*). The eight new drugs are *Ṛishabhaka*, *Vîrâ*, *Mudgaparṇi*, *Mâshaparṇi*, *Ṛiddhi*, *Mêdâ*, and *Kachchhu*. They all occur in the formula of our text; but the remainder of the drugs in the latter are not repeated from the Kalyâṇaka, but are mostly new ones. The total number of drugs in the latter is only twenty-three. In the Suśruta VI, 39^{771} (vv. 212-216) the Mahâ-kalyâṇaka agrees with the other medical works in repeating the same twenty-one drugs of the Kalyâṇaka, but for the rest the formula is different.

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(*Leea hirta*), and leaf-stalk of the lotus, (128) also Mudgaparṇî (*Phaseolus trilobus*), Mâhaparṇî (*Teramnus labialis*), Ṛiddhi[56] and Mêdâ[56], further Mahâsahâ[62] (*Gomphrena globosa*), Kshudrasahâ[62] (*Citrullus Colocynthis*) and Kâkôḍî[63], (129) Abhîruparṇî (*Asparagus racemosus*), Haṁsapadî (*Vitis pedata*), zedoary, and seeds of cowhage, nutmeg[64], dates, raisins, mango, and emblic myrobalan, (130) long pepper, ginger, treacle and sugar. A paste[65] made of all these should be put in milk, together with clarified butter,

Fifth Leaf: Reverse.

(131) and when boiled and strained, it may be drunk as a remedy against *many* diseases. It cures cough due to *derangement of* the air or phlegm, or to ulceration. (132) The Mahâ-kalyâṇaka (or 'the most efficacious') clarified butter is a cure for many diseases, and is a preparation of Âtrêya's, who taught it to the Mahâtman Agastya.

(IV) The TIKATKA Clarified Butter,[66]

in 4 ślôka.

(133—136.) Take half a pala[9] each of nîm, Paṭôla (*Trichosanthes dioica*), Indian barberry, Durâlabhâ (*Alhagi maurorum*), Tiktarôhiṇî (*Picrorrhiza Kurroa*), the three myrobalans[15], Parpaṭaka (*Oldenlandia corymbosa*), and Trâyamâṇa.[37] (134) Having boiled them in one âḍhaka of water, till *the whole* is reduced to one-eighth *of its original quantity*, put in pastes made of half a karsha each of sandal, chiretta, long pepper, Trâyamâṇa[37], (135) Mustâ (*Cyperus rotundus*), and seeds of Vatsaka (*Holarrhena antidysenterica*). When *the whole* is again boiled in six pala of fresh clarified butter, it may be taken as a potion. (136) It is an approved remedy against skin-diseases, fever, abdominal tumours, hæmorrhoids, chronic diarrhœa, morbid pallor[7], and swellings, erysipelas, pustules, scab, itch, and tumours of the feet.

[62] In the list of drugs in Suśruta I, 38^{138}, *Mahâsahâ* and *Kshudrasahâ* are identified by the commentators with *Mâshaparṇî* and *Mudgaparṇî* respectively (see Dutt's Translation, p. 157); but, as the latter two drugs are separately named in our formula, it seems clear that *Mahâsahâ* and *Kshudrasahâ* must here stand for different drugs.

[63] *Kâkôḍî* or *Kâkôli* and *Kshîra-kâkôlî* belong to the so-called Ashṭavarga (see *ante*, p. 18, note 47), the constituents of which are said to be unknown at the present day. As a matter of fact, however, two drugs are supplied in modern druggists' shops under those two names; but their identity is still not quite fully determined. *Kâkôli* is suggested to be Lavunga scandens in the Pharmacographia Indica, vol. I., p. 268, and Atalantia missionis by Dr. Prain, of the Calcutta Botanical Gardens. *Kshîra-kâkôlî* is, according to Dr. Prain, the true bulb of Frittilaria Stracheyi.

[64] Our formula has here *phalam*, which I take to stand, for *Jâtiphala*, 'nutmeg.' The same verse, however, occurs also on fl. 7*a*[4], where the reading is *Phalgu* (Ficus oppositifolia).

[66] *Garbha* is used technically, as a synonym of *kalka* 'paste.' See, e.g., in the commentary to the Ashṭânga Hṛidaya IV, 2^{328} (v. 43), IV, 5^{342} (v. 15), IV, 5^{343} (v. 24), Chakradatta IV, 22, 23^{113}, *et passim*. In this sense I have not found it noted in any Sanskrit dictionary.

[66] This formula is found, identically, in the Charaka VI, 7^{539}, Vangasêna LVII^{664} (vv. 178-181), Chakradatta L, 58^{511}. In another recension it occurs in the Ashṭânga Hṛidaya IV 10^{415} (vv. 2*b*-7), and in a third recension in prose, in the Suśruta IV, 9^{429} (§9). The main point in which the latter two recensions differ from the first are the proportions of the ingredients. Thus, the first recension directs 6 pala of clarified butter to be taken, and hence in the Vangasêna and Chakradatta it is called the *Shaṭ-pala-tikta*. On the other hand, the Ashṭânga Hṛidaya orders 12 pala, and the Suśruta orders even one prastha (*i.e.*, 16 pala).—This is also one of the favourite preparations; thus, it is quoted in the Ashṭânga Hṛidaya IV, 1^{318} (v. 91), IV, 1^{323} (v. 155*a*), IV, 10^{37} (v. 44), IV, 14^{396} (v. 62), IV, 18^{413} (v. 9). Finally, the first portion of our formula forms a prescription by itself in Suśruta VI, 39^{773} (vv. 227-229).

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(V) The MAHÂ-TIKTAKA Clarified Butter,[67] in 7 ślôka

(137—143.) Make pastes of *the following drugs:* Saptachhada (*Alstonia scholaris*), Prativishâ (*Aconitum heterophyllum*), Śamyâka (*Cassia fistula*), Tiktarôhiṇî (*Picrorrhiza Kurroa*), Pâṭhâ (*Stephania hernandifolia*), Musta (*Cyperus rotundus*), Uśîra (*Andropogon muricatus*), the three myrobalans[15], Paṭôla (*Trichosanthes dioica*), nîm, Parpaṭaka (*Oldenlandia corymbosa*), (138) Dhanvayavâshaka (*Alhagi maurorum*), sandal, long pepper, Padmaka (*Prunus Puddum*), the two Rajanî[68], Shaḍgranthâ (*Acorus Calamus*), Viśâlâ (*Citrullus Colocynthis*), Śatâvarî (*Asparagus racemosus*), and the two Śârivâ[34], (139) seeds of Vatsaka (*Holarrhena antidysenterica*), Vâśâ (*Adhatoda vasica*), Mûrvâ (*Sanseviera zeylanica*), Amṛitâ (*Tinospora cordifolia*), chiretta, liquorice, and Trâyamâṇa.[37] (140) Of these pastes take one-fourth as much, of water eight times as much, of the juice of the fruit of emblic myrobalan twice as much as the *ingredient* clarified butter; then, after boiling *the whole*, it may be taken as a potion. (141) This preparation will infallibly cure skin-diseases due to *derangement of* the air and bile, hemorrhoids suffused with blood, erysipelas, disorders of the blood through bile (*i.e.*, hemorrhagia), disorders of the blood through air, and morbid pallor[7], (142) boils, scab, mania, jaundice, worms, itch, heart-diseases, tumours, pimples, unhealthy menses, and adenia, (143) but it should be taken at the proper time and in accordance with the *patient's* strength (of digestion). This is a grand *preparation of* clarified butter, unsurpassed by hundreds of other formulas, on account of the wide range of its applicability.[69]

(VI) The PANCHAGAVYA.[70]

(144—147.) Take one aksha[9] each of the two Haridrâ[52], madder, Pâṭhâ (*Stephania hernandifolia*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), plumbago-root, baberang, long pepper, turpeth-root, Vachâ (*Acorus Calamus*), (145) Śârivâ (*Ichnocarpus frutescens*), Kushṭha (*Saussurea Lappa*), Musta (*Cyperus rotundus*), cardamoms, liquorice, and Śankhapushpî (*Canscora decussata*), and mix them with one prastha of each of the five products of the cow.[71] (146) This *preparation of* clarified butter, when boiled and

[67] This formula is found, almost identically the same, in the Charaka VI, 7^{540}, Vangasêna LVII^{666} (vv. 197-203), Chakradatta L, 61^{513}. In a second and third recension, distinguished only by slightly differing serial arrangements of the drugs, it occurs in the Śârṅgadhara II, 9^{153} (vv. 43-48) and the Ashṭânga Hṛidaya IV, 19^{415} (vv. 8-11*a*). In a fourth recension, in prose, with a difference in the serial order and the proportion of the ingredients, it occurs in the Suśruta IV, 9^{129} (§ 8). There is even a fifth recension, in ślôka verses, in the Suśruta VI, 39^{771} (v. 212-226), but here there are thirty-three drugs instead of twenty-seven, out of which, however, twenty-six drugs are common to both recensions.—This, also, is one of the favourite and often prescribed formulas.

[68] *Dvi-ŕajani*, 'the two Rajanî,' are the same as the two Haridrâ (see *ante*, p. 22, note 72).

[69] The other identical recensions (see note 67) have here a different reading: *yôga-śatair-apy-ajitân-mahâ-vikârân-nahâ-sarpiḥ*, i.e., 'this grand clarified butter cures even such great diseases as could not be overcome by hundreds of other prescriptions.'

[70] I have not been able to identify this formula in any medical work. Most of them give a formula, under the name of *Pañchagavya* (or *Mahâ-pañchagavya*), but it entirely differs in the matter of drugs. Moreover, it is uniformly given as a remedy against *apasmâra* or 'epilepsy,' a disease which is not even mentioned in our formula. The latter is rather of the nature of a *rasâyana* or *vâjikaraṇa*. See Charaka VI, 15^{647}, Vangasêna XXIII^{342} (vv. 53-59*a*), Chakradatta XXI, 15^{258}, Ashṭânga Hṛidaya VI, 7^{471} (vv. 19*b*-24*a*), Suśruta VI, 61^{895} (vv. 31-35).

[71] The *pañcha-gavya*, or 'five products of the cow,' are *kshira* or 'milk,' *dadhi* (*dadhy-amla*) or 'curds,' *ghṛita* or 'clarified butter,' *mûtra* or 'urine,' and *śakṛid-rasa* or 'diluted dung.' See their enumeration in the *Svalpa-pañcha-gavya*, or 'small Panchagavya' formula in the Charaka VI, 15^{647}, Vangasêna XXIII^{342} (v. 52), Chakradatta XXI, 14^{258}, Ashṭânga Hṛidaya VI, 7^{471} (vv. 18*b*-19*a*).

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taken as a potion, makes one strong and healthy, of a pleasing complexion, intelligent, brilliant, and inexhaustible with women. (147) Through it speech becomes clear, sacred lore once acquired is never again lost, voice and colour is brought out, and barren women are predisposed to pregnancy.

Sixth Leaf: Obverse.

VIIth Formula.[72]

(148 and 149.) *Take* baberang, plumbago-root, Dantî (*Baliospermum montanum*), the three acrids[23], Vairiṇa (*Andropogon muricatus*), long pepper, Aśvamûtrî (*Boswellia serrata*), turpeth-root, Kshîrî (*Euphorbia neriifolia*), Nîlîka (*Indigofera tinctoria*), rock-salt, and Vachâ (*Acorus Calamus*), (149) *and* boil them in one prastha of clarified butter and twice as much of curds. When done, *this preparation* may be taken as a potion to cure asthma, hemorrhoids, and abdominal tumours.

(VIII) The SHAṬPALA Clarified Butter,[73]

in 2 ślôka.

(150 and 151.) *Take* one pala[9] each of long pepper, root of long pepper, Chavya (*Piper Chaba*), plumbago-root and dry ginger[74], also of carbonate of potash, *and* boil *the whole* in one prastha of clarified butter, (151) together with one prastha of milk. This preparation will cure abdominal tumours characterised by *deranged* phlegm, remove chronic diarrhœa *and* morbid pallor[7], *and* heal spleen, cough, *and* fever.

(IX) The TRYÛSHAṆA.[75]

(152.) The three acrids[23], the three myrobalans[16], Mustâ (*Cyperus rotundus*), baberang, Chavya (*Piper Chaba*), *and* plumbago-root. A paste, made of these *and* boiled in clarified butter with milk, makes a remedy against abdominal tumours due to *deranged* air.

(X) The Vâsâ Clarified Butter,[76]

in 2 ślôka.

(153 and 154.) Having minced Vṛiśa (*Adhatoda vasica*) with its twigs, boil it in eight times as much of water, till *the whole* is reduced to one-eighth *of its original*

[72] I have not been able to trace this formula anywhere; nor am I satisfied regarding the correctness of some portions of the text.

[73] This formula is found, in the identical recension, in Charaka VI, 5^{529} and Vangasêna XXXII^{477} (vv. 52, 53), and in another, only very slightly differing recension, in Śârṅgadhara II, 9^{150} (vv. 19, 20), Charaka VI, 8^{556}, VI, 9^{569}, VI, 18^{679}. In a third recension, in verse, it occurs in the Vangasêna XI.^{559} (vv. 158-160), and in the same recension, in prose, it is given in the Suśruta IV, 14^{454} (§ 13). In a fourth and much shorter recension, it occurs in the Chakradatta I, 183^{64}. In a fifth short recension it occurs in the Ashṭânga Hṛidaya IV, 5^{242} (vv. 22, 23). It is found under different names; the usual one is simply *Shaṭ-pala*, under which it is frequently quoted, *e.g.*, Charaka VI, 3^{485} (5th line), VI, 18^{676} (last line), Suśruta VI, 51^{854} (v. 26). Ashṭânga Hṛidaya IV, 1^{369} (*v.* 154*b*), IV, 7^{388} (v. 104*a*). But it is also called the *Kshîra-shaṭpala* (Vangasêna, Chakradatta), *Pañcha-kôla* (Charaka, see note 74), and *Pippaly-âdi* (Śârṅgadhara).

[74] The foregoing five drugs are known under the name of *Pañcha-kôla*, see Vangasêna 1^{31} (v. 332), Ashṭânga Hṛidaya I, 3^{58} (v. 164*b*), Bhâva Prakâśa I, 1^{164}, Chakradatta I, 114^{36}.

[75] This formula is found in a practically identical form in the Vangasêna XXXII^{473} (v. 19), and in two other, only slightly differing, recensions in the Charaka VI, 5^{513}, Chakradatta XXX, 32^{389}, and in the Ashṭânga Hṛidaya IV, 14^{394} (vv. 21*b*—22*a*) respectively.

[76] This formula occurs in a slightly different recension in the Charaka VI, 5^{518}. In another slightly different recension it is given in the Vangasêna IX^{229} (vv. 120, 121) and Chakradatta IX, 33^{186}; and in a third, in the Ashṭânga Hṛidaya IV, 2^{378} (vv. 40*b*-42*a*). It is named in the Suśruta VI, 51^{854} (v. 26*b*), where the commentary refers to Suśruta VI, 45^{826} (vv. 29, 32). See also Bhâva Prakâśa II, 2^{61}.—*Vâsâ* is the same as *Vṛiśa*; hence the name of the formula.

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quantity. Then add to it a paste made of its flowers, (154) and boil *again the whole* in clarified butter together with honey of the small bee. This *preparation* cures abdominal tumours due to *deranged* bile, and is a remedy against hemorrhagia, fever, asthma, cough, and heart-diseases.

(XI) The CHÂNGÊRÎ Clarified Butter,[77] in 3 ślôka.

(155—157.) *Take* dry ginger, root of long pepper, plumbago-root, Hastipippalî (*Piper chava*), Śvadaṁṣṭrâ (*Tribulus terrestris*), long pepper, coriander-seed, bêl, Pâṭhâ (*Stephania hernandifolia*), and lovage, (156) and boil pastes made of them in clarified butter together with the fresh juice of Châṅgêrî (*Oxalis corniculata*) and with four times as much of curds. This preparation is a remedy against *derangements of* the phlegm and air, (157) *and* cures hemorrhoids, chronic diarrhœa, strangury, diarrhœa, prolapsus ani, and costiveness.

(XII) Another CHÂNGÊRÎ Clarified Butter,[10] in 2 ślôka.

(158 and 159.) Mix a paste of Châṅgêrî (*Oxalis corniculata*) of the size of a bêl-fruit[9], in one prastha of clarified butter and four times as much of well-strained Châṅgêrî juice, (159) and boil *the whole* slowly over a gentle fire. Any one, suffering from piles, who drinks *this preparation*, will be made comfortable.

(XIII) The KAṆṬAKÂRIKÂ Clarified Butter,[78] in 2 ślôka.

(160 and 161.) Extract fresh juice of Nidigdhikâ (*Solanum xanthocarpum*) by crushing it with a blunt instrument, and boil one prastha[9] of clarified butter in four times as much of that juice; (161) throw in also a paste *made* of the three acrids[23], *Râsnâ (*Vanda Roxburghii*), Gôkshura (*Tribulus terrestris*), *and* Balâ (*Sida cordifolia*). This preparation is an instant cure for the five *kinds of* cough.[79]

[77] This formula is found, in the identical recension, in the Charaka (Bengâlî ed., under the name of *Nâgar-âdya*) VI, 14^{324} (v. 139-141), Chakradatta IV, 27^{114} and Vangasêna IV^{119} (v. 60-62). In another, slightly differing recension, it is given in the Śârṅgadhara II, 9^{150} (v. 21-24). In a third and much shorter recension, it occurs in the Aṣhṭâṅga Hṛidaya IV, 8^{363} (v. 77*b*-79*a*). In a fourth equally short recension it is quoted in the commentary to the Chakradatta (*ibid.*) and runs as follows: *dadhi-dhânya-vilva-pâṭhâ-yamânikâ-pañcha-kôla-gôkshurakaiḥ châṅgêrî-svarasê sarpir-guda-niḥsṛiti-mûtrârtti-nud=grâhi*, i.e., 'a preparation of clarified butter made with curds and fresh Châṅgêrî juice and paste of coriander, bêl, pâṭhâ, lovage, the five kôla (see note 74) and gôkshura is a cure for prolapsus ani and strangury.' Lastly it is found in a fifth, but much expanded recension, in the Charaka (Nâgarî ed.) VI, 9^{270}, and Vangasêna IV^{139} vv. 178-184.) See also Dutt's Hindu Materia Medica, p. 124.

[78] This formula is given, in another recension, in the Vangasêna XII^{274} (v. 150) and Chakradatta XI, 34^{218}, and in a third recension in Chakradatta XIII, 9^{247} and Vangasêna XV^{235} (v. 31). There is a fourth greatly expanded recension, with additional ingredients, in the Charaka VI, 20^{759}, (l. 23 ff.), Vangasêna XII^{274} (vv. 151-155), Aṣhṭâṅga Hṛidaya IV, 3^{332} (vv. 59-62*a*).

[79] The five kinds of cough are the following:—1, *vâtika* or cough due to air; 2, *paittika* or cough due to bile; 3, *ślaishmika* or cough due to phlegm; 4, *uraḥ-kshata* or cough due to ulcers in the chest; 5, *kshaya* or cough due to consumption. See Nidâna, p. 63 and Aṣhṭâṅga Hṛidaya III, 3^{256} (v. 17). There is, however, also another classification, according as the cough is due to one single humour (*vâta-ja, pitta-ja, kapha-ja*) or to two humours jointly (*dvandva-ja*) or to all three humours jointly (*sannipâta-ja*); see the commentary to Chakradatta XI, 34^{218}.

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(XIV) The MṚIDVÎKÂ Clarified Butter,[80]
in 3 ślôka and 1 pâda.

(162—165*a*.) *Take* eight pala[9] of liquorice and one prastha of raisins, and boil them slowly over a gentle fire in one drôṇa of tank-water; (163) and when *the whole* is reduced to one-eighth *of its original quantity*, boil it *once more* in one prastha of clarified butter. When it is done, strain it and allow it to cool, and then add (164) eight pala of sugar and one half prastha of honey of the common bee. This *preparation* may be given to people suffering from hemorrhage, cough, deficiency of semen,

Sixth Leaf: Reverse.

(165*a*) debility, and ulceration, *and should be taken* with an equal quantity of powdered parched grain.

(XV) The RÂSÂYANIKA Clarified Butter,[10]
in 4 śloka.

(165*b*—169*a*.) Boil one pala[9] each of the lesser set of five drugs[81], Gulûchî (*Tinospora cordifolia*), liquorice, Balâ (*Sida cordifolia*), (166) in one droṇa of water, till *the whole* is reduced to one-fourth *of its original quantity*. With this decoction boil *once more* one prastha of clarified butter, (167) together with a paste of the drugs called Jîvanîya.[82] Add also of milk four times as much (*i.e.*, 4 prastha), and of the juice of Vidârî (*Ipomoea digitata*), emblic myrobalan and sugar-cane (168) just as much as the *quantity of* clarified butter (*i.e.*, one prastha of each), and boil *the whole* over a gentle fire. This preparation, known as the Râsâyanika (*i.e.*, 'of the nature of a tonic'), may be given as a remedy against consumption, (169*a*) and as a cure for heart-diseases, cough due to ulcers, and fevers.

(XVI) The ŚARAMÛLÎYA Clarified Butter,[83]
in 7 ślôka and 1 pâda.

(169*b*—176.) Roots of Śara (*Saccharum Sara*) and of sugar-cane, Kaṇḍêkshu (*Saccharum spontaneum*), Ikshuvâlikâ (*Saccharum fuscum*), (170) Śatâvarî (*Asparagus racemosus*), *Payasyâ (*Gynandropsis pentaphylla*), Vidârî (*Ipomoea digitata*), Kaṇṭa-

[80] This formula is given in a much more expanded recension, under the name of *Sama-saktuka*, or 'with an equal quantity of parched grain,' in Chapter VI on Rasâyana or 'tonic medicines' (fl. 21*b*[4]). In addition to the ingredients here given, it comprises long pepper, milk, pastes of various drugs, and goat's flesh. The Charaka VI, 16^{655} (l. 24 ff.) and Ashṭânga Hṛidaya IV, 3^{254} (vv. 105-106) have a third recension, which practically agrees with ours, here given, except that it adds long pepper. On the other hand, the Vangasêna XI^{237} (vv. 34-37) and Bhâva Prakâśa II, 2^{72} give a fourth recension which rather agrees with the recension in Chapter VI. It adds long pepper, milk and pastes, but omits goat's flesh as well as honey.—In the Bengâli edition of the Charaka the formula is called *Saktu-prayôga*.

[81] See *ante*, p. 17, note 44.

[82] The drugs belonging to the so-called *Jîvanîya-gana*, or 'class beginning with *Jîvanîya*, or *Jîvantî*,' also called the *daśaka-varga* or 'group of ten,' or *madhura-varga* or 'group of sweet drugs,' are the following ten: 1, *Jîvantî* (Dendrobium multicaule); 2, *Kâkôlî*; 3, *Kshîra-kâkôlî*; 4, *Mêdâ*; 5, *Mahâmêdâ*; 6 *Jîvaka*; 7, *Ṛishabhaka*; 8, *Mudgaparṇî* (Phaseolus trilobus); 9, *Mâshaparṇî* (Teramnus labialis); 10, *Madhuka* (liquorice). See Charaka I, 4^{21}, Ashṭânga Hṛidaya I, 15^{108} (v. 8), and Śârṅgadhara II, 6^{169} (vv. 14-16). Nos. 2-7 in this list belong to the so-called Ashṭa-varga (see *ante*, p. 18, note 47); and some authorities add the whole of the latter varga to the list, thus making it comprise twelve drugs. See the Vaidyaka Paribhâshâ in the larger Petersburg Dictionary.

[83] This formula is found, in the identical form, in the Charaka VI, 2^{457}, and in a different and more expanded recension, in the Ashṭânga Hṛidaya VI, 40^{577} (vv. 12*b*-21*a*).

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kârikâ (*Solanum xanthocarpum*), *Jîvantî (*Dendrobium multicaule*), Jîvaka[56], Mêdâ[56], Vîrâ (*Desmodium gangeticum*), Ṛishabha[56], Balâ (*Sida cordifolia*), (171) Ṛiddhi[56], Gôkshuraka (*Tribulus terrestris*), *Râsnâ (*Vanda Roxburghii*), cowhage, Punarnavâ (*Boerhaavia diffusa*). Take three pala[9] each of these *drugs* and one âḍhaka of fresh Mâsha (*Phaseolus Roxburghii*), (172) and boil them in one drôṇa of water till *the whole* is reduced to one âḍhaka. Then throw in pastes[33] *made of* liquorice, raisins, Phalgu (*Ficus oppositifolia*), long pepper, (173) cowhage, Madhûka (*Bassia latifolia*), dates, Śatâvarî (*Asparagus racemosus*), and boil *the whole once more* in one âḍhaka each of the juice of Vidârî (*Ipomoea digitata*), emblic myrobalan and sugar-cane, (174) one âḍhaka of clarified butter, and one drôṇa of milk, till it is reduced to the *original* quantity (*i.e.*, one âḍhaka) of the clarified butter. *Now* strain it well (through a piece of cloth), add to it (175) one prastha each of powdered sugar and bamboo-manna, and make it into pills of one pala each. These *pills* may be administered in accordance with *the state of the patient's* digestion. (176) This preparation is most excellent as an aphrodisiac, alterative tonic, and strengthening medicine. By means of it the venereal appetite is powerfully excited.[84]

(XVII) The MÂYÛRA Clarified Butter,[85] in 5 ślôka.

(177—181.) Prepare spiced mince-meat[86] of peacock's flesh and boil it in one armaṇa[9] of water, together with *Râsnâ (*Vanda Roxburghii*), the ten drugs[81], Balâ (*Sida cordifolia*), and liquorice, (178) till *the whole* is reduced to one quarter *of its original quantity*. Then boil it *once more* in one prastha of clarified butter together with four times as much of milk and with paste[33] made of the drugs of the Jîvanîya class.[82] (179) This Mâyûra *preparation* is recommended as a sternutatory and a potion, and for external application to the head, as a cure for head-aches, facial paralysis, and tumours. (180) It also removes pains in the ears, deafness, stiffness of the neck, lock-jaw, fetor of the mouth, noises in the ear, inflammation of the palate, ranula, (181) night-blindness, redness of the eyes, cataract, affections of the humours and the lens, and the milder and severer forms of ophthalmia.

Seventh Leaf: Obverse.

(XVIII) The MAHÂ-TRYÛSHAṆA Clarified Butter,[87] in 3 ślôka and 1 pâda.

(182—185*a*.) Take the three acrids[23], the three myrobalans[15], Pâṭhâ (*Stephania hernandifolia*), plumbago-root, deodar, Râsnâ (*Vanda Roxburghii*), *zedoary*, Tâmalakî

[84] Lit., *per hoc equi instar excitatus membrum exhibet potens.*

[85] This formula occurs in three different recensions in the Charaka VI, 24^{789}, Vangasêna LXIX[859] (v. 33-37), Chakradatta LXIV, 35^{644}, and Aṣhṭâṅga Hṛidaya VI, 24^{619} (vv. 47-49*a*), and Śârṅgadhara II, 9^{157} (vv. 72-75) respectively. In the same works there is also given a much more expanded form of the formula, under the name of 'Mahâ-Mâyûra clarified butter.'

[86] For *vêśavâra* or 'spiced mince-meat' there exist several recipes. According to the Aṣhṭâṅga Hṛidaya I, 6^{47} (v. 39*b*) it is made of minced meat confected with dry ginger, coriander, cumin, and asafœtida, in clarified butter. According to the Vangasêna XXIV[347] (v. 35) the mince-meat is confected with long pepper, black pepper, molasses, and clarified butter. According to the Suśruta the ingredient drugs are ginger, pepper, and sugar. See the larger Petersburg Dictionary, *sub voce*.

[87] A formula, practically the same as this and called by the same name, but in a different recension, is given in the Charaka VI, 20^{732} (l. 21 ff.). The latter has twenty-two, while our formula has twenty drugs; and from among these seventeen are common to both recensions.

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Phyllanthus urinaria), Vidârî (*Ipomoea digitata*), Nidigdhikâ (*Solanum xanthocarpum*), Gôkshura (*Tribulus terrestris*), Sthirâ (*Desmodium gangeticum*), (183) cowhage, Śârivâ (*Ichnocarpus frutescens*), Mêdâ[56], and Śatâvarî (*Asparagus racemosus*). Boil equal parts of all these *drugs* in clarified butter together with four times as much of milk. (184) This preparation relieves coughs and fevers, heat in the head, and want of relish for one's food. It may also be given in cases of heart-diseases, of a hard globular swelling and other tumours in the abdomen due to *deranged* air, of spleen, and of emaciation and debility from ulcers. (185*a*). It cures piles, as well as the airy humour, when either of them is in an angry state, and, *in fact*, all *diseases*, if it is properly administered.

(XIX) The CHYAVANA PRÂŚA Clarified Butter,[88] in 13 ślôka.

(188—200.) Bêl, Agnimantha (*Premna integrifolia*), Syônâka (*Oroxylum indicum*), Kârshmarya (*Gmelina arborea*), Pâṭalâ (*Stereospermum suaveolens*), Balâ (*Sida cordifolia*), the four Parṇî[89], long pepper, Śvadaṁshṭrâ (*Tribulus terrestris*), the two Vṛihatî[60], (189) Śṛingî (*Rhus succedanea*), Tâmalakî (*Phyllanthus urinaria*), raisins, *Jîvantî (*Dendrobium multicaule*) Pushkara[12], aloe-wood, chebulic myrobalan, Amṛitâ (*Tinospora cordifolia*), Ṛiddhi[56], Jîvaka[56], Ṛishabha[56], zedoary, (190) Mustâ (*Cyperus rotundus*), Punarnavâ (*Boerhaavia diffusa*), Mêdâ[56], cardamoms, sandal, blue lotus, Vidârî (*Ipomoea digitata*), roots of Vṛisha (*Adhatoda vasica*), Kâkôlî[63], *Kâkanâsikâ (*Leea hirta*). (191) Of these *drugs* take one pala[9] each, add five hundred *fruits* of emblic myrobalan, and boil *the whole* together in one drôṇa of water, (192) till the infusion is found to be sufficiently evaporated.[90] Now remove the emblic myrobalans from the *inspissated* juice, stone them, and fry them (193) in twelve pala of (sweet) oil and clarified butter. Then add fifty pala of well-clarified solid molasses (to the inspissated juice and the fried myrobalans), till *the whole* is brought to the consistency of a linctus.[91] (194) When it has become cool mix it with six pala of liquorice, four pala of bamboo-manna, two pala of long pepper, (195) and one pala each of cinnamon-bark, cardamoms, cinnamon-leaves and Kêsara (*Mesua ferrea*). This is the celebrated tonic preparation, *called* the Chyavana-prâśa. (196) It is a remedy for cough and asthma, and it is especially said to promote the growth of the tissues of the body in the emaciated, the ulcerated, the old, and the young. (197) It also cures loss of voice, consumption, diseases of the chest and of the heart, leprosy, (morbid) thirst, and disorders

[88] This formula is found, in the identical recension, in Charaka VI, 1^{134} and Chakradatta X, 20^{203}. In another recension it is given in the Aṣhṭâṅga Hṛidaya VI, 39^{164} (vv. 33-41); and in a third, in the Hârîta Saṁhitâ III, 9^{108}. —I have omitted the first two verses (vv. 186 and 187). They are not given in any of the other recensions; moreover, some of the drugs mentioned in them are repeated in the subsequent verses. They are found on fl. $5a^{9,10}$ (vv. 128, 129) as parts of the Mahâ-kalyâṇaka formula, and it can hardly be doubted but that they are there in their right place, and are given here by some error of the scribe of the Manuscript.

[89] The "four Parṇî" are the following four drugs, called by names ending in *parṇî*: 1, *Śâlaparṇî* (Desmodium gangeticum), 2, *Pṛiśniparṇî* (Uraria lagopodioides), 3, *Mudgaparṇî* (Phaseolus trilobus), and 4, *Mâshaparṇî* (Teramnus labialis). See Aṣhṭâṅga Hṛidaya IV, 1^{220} (v. 120), and the commentary to Chakradatta X, 20^{203}.

[90] The commentaries to the Charaka and Chakradatta (see note 88) explain this to mean "till the decoction is reduced to one-fourth of its original quantity," or, according to some, "to one-eighth." The Aṣhṭâṅga Hṛidaya, in its own recension, says "one-fourth" (*pâda-śêsha*).

[91] The construction is here (from *tad-rasaḥ* down to *sâdhayêt*) very rugged and anakoluthic. It is somewhat improved in the more modern version of the Charaka and Chakradatta (see note 88), which read *taṁ rasaṁ* and *dattvâ* (for *dêyâ*). Verbally the translation would run thus: 'taking out that *inspissated* juice and those emblic myrobalans (after stoning *the latter*, and frying them in oil and butter), add molasses, and prepare *the whole* to the consistency of a linctus.'

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connected with the urine and semen. (198) Of this *preparation* any quantity may be taken that does not interfere with the digestion of one's ordinary food.

Seventh Leaf: Reverse.

By the use of it, Chyavana[92], when of great age, was restored to youth. (199) Intelligence, memory, beauty, health, length of life, power of the senses, eminent potency with women, increase of the digestive power, clearness of complexion, and regularity of the airy humour, (200) *all these* are acquired by a man, however old and decrepit he may be, through the use of this tonic, *if administered* in the retirement of his house. His appearance of decrepit old age will then be transformed into that of fresh youth.

(XX) The DAŚÂNGA Clarified Butter,[93] in 3 ślôka.

(201—203.) *Take* one aksha [9] each of chebulic myrobalan, the three acrids[23], Vachâ (*Acorus Calamus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), sonchal-salt, carbonate of potash, baberang, and plumbago-root, (202) and boil them in one prastha of clarified butter. Then strain the decoction, and drink it in doses suitable to the strength *of the digestion*. (203) This Daśânga (or 'medicine of ten ingredients') relieves abdominal tumours due to *deranged* air, spleen, cough, hiccough, and kills worms. These diseases it cures just as the thunderbolt destroys the Asuras.

(XXI) The NÂRÂCHAKA Clarified Butter,[94] in 6 ślôka.

(204—209.) Take one karsha [9] each of plumbago-root, the three myrobalans[15], Vṛihatî (*Solanum indicum*), Kaṇṭakârikâ (*Solanum xanthocarpum*), the milky juice of Snuhâ (*Euphorbia neriifolia*), baberang-seeds, and as the ninth *ingredient* (205) one kuḍava of clarified butter. Boil these together in four times as much (*i.e.*, 4 kuḍava) of water over a gentle fire. (206) Of this *preparation* take at suitable times a dose of half a karsha, and follow it up with a drink of warm water on account of the smallness of the dose of the clarified butter. (207) When it has purged the patient, he may be given some gruel stirred in clarified butter, or some food *cooked* with the broth of land-animals. (208) This *preparation* relieves abdominal tumours due to *deranged* air, retention of discharges, scrotal enlargement, spleen, chronic diarrhœa, and weak digestion, and cures skin-diseases. (209) It is called Nârâchaka (or 'arrow'), because it may be employed by a physician like an arrow against an enemy.

[92] Chyavana was a Ṛishi, whom the Aśvins restored to youth, when he had become old and decrepit. For a full account of his story see Dowson's Classical Dictionary of Hindu Mythology, *sub voce*. In the Hârîta Saṁhitâ (see note 88) the formula is said to have been taught by Kṛishṇâtrêya (*Kṛishṇâtrêya-vibhâshita*).

[93] I cannot trace this formula anywhere; though there are three formulas under the name of Daśânga in the Aṣṭâṅga Hṛidaya VI, 3^{462} (vv. 48*b*-49*a*), VI, 37^{557} (vv. 27*b*-28), and Chakradatta LIII, 28^{528}, and Hârîta Saṁhitâ III, 2^{145}, respectively. But they are all made up of entirely different ingredients.

[94] This formula is found in a slightly different recension in the Vangasêna XL^{546} (vv. 105-107). Here it has eleven ingredients, including the clarified butter. In a third recension, with ten ingredients, it is given in the Vangasêna XL^{545} (vv. 103, 104) and Chakradatta XXXVIII, 30^{474}. There exists also a formula for a powder (*chûrṇa*) under the name of *Nârâchaka*, in the Aṣṭâṅga Hṛidaya IV, 14^{395} (v. 37). Compare also the *Mahâ-nârâchaka-rasa* in Dutt's Hindu Materia Medica, p. 229.

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(XXII) The MÛLAKA Clarified Butter,[10] in 6 ślôka.

(210—215.) Take eight pala of old radishes, and boil them down slowly over a gentle fire in a pan *filled* with one droṇa of water. (211) Then throw in a paste made of no more than one bilva[9] of radish, also a paste made of five pala of the fruit of pomegranate. (212) To this add (pastes made of) one pala each of finely powdered long pepper, ginger, and plumbago-root. (213) Further add eight pala of fresh clarified butter, and the same quantity of well-made curds. (214) The whole of this boil

Eighth Leaf: Obverse.

together slowly over a gentle fire; and when it is found to be thoroughly done, strain it carefully, and store it for use. (215) For any disease that may arise in one's body through *the derangement of* phlegm and air, this preparation serves as a most excellent remedy.

(XXIII) The LASUNA Clarified Butter of the Aśvins,[95] in 7 ślôka.

(216—222.) Boil one hundred *pala* of garlic in one drôṇa[9] of water, till *the whole* is reduced to one-fourth *of its original quantity*. (217) With this decoction boil one âdhaka of clarified butter, and while it is boiling, throw in pastes made of powders of the following *drugs:* (218) one karsha each of plumbago-root, long pepper, and Chavyâ (*Piper Chaba*), one pala of ginger, (219) half a pala each of the five salts[22] and of Indian sorrel, and one pala each of Râmaṭha (*Alangium hexapetalum*) and asafœtida. (220) When it is ready, strain it carefully, and keep it well-covered for use. A dose of it may be taken at a suitable time.[96] Now listen to the diseases in which it is beneficial: (221) globular swelling in the abdomen due to *deranged* air, sciatica, abdominal tumours due to *deranged* air, enlargement of the spleen, nervous diseases, morbid pallor[7], piles, and fistula in ano. (222) Whether any one is paralysed in one part of his body, or in all parts[97], let this Laśunâdya (*i.e.*, 'prepared with garlic and the rest') clarified butter be given to him, *for* it is a composition of the Aśvins.[98]

(XXIV) The ANTIFEBRILE Clarified Butter of the Aśvins,[10] in 3 ślôka.

(223—225.) The *following* clarified butter is to be prepared with ten times its quantity of water, till all the water is evaporated: boil emblic myrobalans in ten times

[95] This formula is found in a more concise recension in the Vangasêna XXIV^{404} (vv. 605, 606). In this recension the drug *Râmaṭha* is omitted; the reason of which possibly is that *Râmaṭha* is also a synonym of *Hiṅgu* or 'asafœtida.' There is a somewhat similar formula given in the Vangasêna XXIV^{347,348} (vv. 40-43 and vv. 44-48*a*), but it prescribes only a very small quantity (one and a half pala) of garlic, and is therefore called the *Svalpa-rasôna-piṇḍa*, i.e., 'bolus made with a little garlic.'—Both formulas of the Vangasêna are given in the chapter on the *Vâta-vyâdhi* or 'nervous diseases.'

[96] *I.e.*, early in the morning (*prâtaḥ*).

[97] There are three diseases: *êk-âṅga* or *êk-âṅgika*, 'local paralysis (of one limb),' *paksha-bâdha* or 'partial paralysis (of a whole side),' and *sarv-âṅga* or 'total paralysis (of the whole body).' The first two are mentioned in fl. 11*a*^{5} (v. 332). In the Ashṭâṅga Hṛidaya III, 15^{361} (v. 40*a*) it is said that some physicians identify these two.

[98] The Aśvins, or 'the pair of charioteers,' 'Dioscuri,' are the two physicians of heaven. See a full account of them in Dowson's Classical Dictionary of Hindu Mythology. They are the first founders of medicine, having been taught by Daksha; see Bhâva Prakâśa I, 1^2. See *ante*, p. 11, note 4.

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their quantity of water, (224) and when *the decoction* is reduced to the tenth part *of its original quantity*, boil it in one prastha[9] of clarified butter. When ready, it may be given to drink to any one suffering from fever and cough, in doses suited to the strength *of his digestion*. (225) It is highly esteemed by Brahman as a remedy against every kind of fever, and when it is used for any length of time, it serves as a strengthening and alterative tonic.

(XXV) The Siddhôttara Clarified Butter,[99] in 6 ślôka.

(226—231.) Take twenty fruits each of the emblic, chebulic and belleric myrobalans[15], also one pala each of Trâyamâṇa[37], (227) Tiktarôhiṇî (*Picrorrhiza Kurroa*) and Gulûchî (*Tinospora cordifolia*), and boil *the whole* in one half kaṁsa[9] of water, till it is reduced to one-quarter *of its original quantity*. (228) Then boil it again in one kuḍava of the cream of clarified butter, and throw in also pastes made of the following fresh drugs: (229) one half pala each of long pepper and turpeth-root,

Eighth Leaf: Reverse.

one fourth *pala* of Kampilyaka (*Mallotus philippinensis*), and one tenth *pala* of Nichula (*Barringtonia acutangula*). (230) When ready, *this preparation* should be strained, and may then be used as a remedy against morbid pallor[7], jaundice, abdominal tumours, hernia[111], morbid secretion of urine, swellings, skin-diseases, (231) disorders of the penis, enlargements of the abdomen, constipation, fevers, and diseases caused by eating unsuitable food. *In all these cases* this *preparation of* clarified butter is a most approved remedial agent.

(XXVI) The Dhânvantara Clarified Butter,[100] in [9] ślôka.

(232—240.) Take eight handfuls of Dantî (*Baliospermum montanum*) and plumbago-root, twenty choice chebulic myrobalans, six pala of deodar, (233) also six pala each of the larger and smaller kinds of Kadamba (*Anthocephalus Cadamba*), Varaṇa (*Crataeva religiosa*), Râjavṛiksha (*Euphorbia neriifolia*), Punnarnavâ (*Boerhaavia diffusa*) and rind of Chirivilva (*Pongamia glabra*), (234) and add

[99] I have not been able to trace this formula elsewhere. But in later works it would seem to have been broken up into two formulas. The first part (with the three myrobalans and *Guḍûchî*) is made a formula by itself in Chakradatta XXXIX, 2^{431} and Vangasêna XLI[564] (v. 33), quoted in Dutt's Hindu Materia Medica, p. 204, No. 3. The second part (with long pepper, turpeth-root, *Kampilyaka* and *Nichula*) is added on to the Dhânvantara formula. See note 100.

[100] This formula is found in two other, but rather different recensions, one in the Vangasêna XXXVIII[574] (v. 89-96) Chakradatta XXXV, 19^{404}, and the other in the Ashṭânga Hṛidaya IV, 12^{388} (v. 19-24*a*). The first portion of the formula is practically the same, but the second portion, prescribing the pastes, almost entirely differs in the drugs, some of which (viz. *Pippali*, *Trivṛit*, *Kampilyaka* and *Nichula*) are the same with those in the preceding Siddhôttara formula. This would seem to point to some connection between the two formulas, as if they had subsequently been broken up into two separate formulas. A fourth recension in prose occurs in the Suśruta IV, 12^{445} (§3); it agrees in the main with that in the Ashṭanga Hṛidaya, but its genuineness is objected to in Dallana Mishra's commentary. All these recensions substitute *Sudhâ* or *Snûhî* (Euphorbia neriifolia) for *Râjavṛiksha*, and this agrees with the properties and uses of *Snûhi*, as described in the Pharmacographia Indica, vol. III, p. 254. The usual synonym of this tree, however, is *Mahâvṛiksha*, while *Râjavṛiksha* is more usually applied to *Aragbadha* (Cassia Fistula). *Nimba-kadamba* (or *Nîpa-kadamba*) is explained in the commentary to the Chakradatta recension to be the *alpavṛihat-kadamba*, i.e., 'the small and the large Kadamba, or the *Kadamba* and *Âlambusha* (Vernonia cinerea).

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one âḍhaka each of the two Pancha-mûla[81] (or 'sets of five drugs'). Then boil *the whole* in one drôṇa of tank-water over a gentle fire, (235) till it is reduced to one-fourth *of the original quantity*. Now, boil this decoction *once more* in one âḍhaka of clarified butter, throwing in also pastes of one karsha each of the following drugs: (236) long pepper, root of long pepper, Chavya (*Piper Chaba*), black pepper and five the salts.[22] (237) This *preparation of* clarified butter called the Dhânvantara (or 'composed by Dhanvantari') is a remedy for all diseases. It cures the five *kinds of* abdominal tumours[101], the eight *kinds of* enlargements of the abdomen[101], (238) swellings, consumption, piles, and the twenty-one *kinds of* morbid secretion of urine.[101] It also relieves chronic diarrhœa and dyspepsia, and cures the many kinds of skin-diseases. (239) It counteracts the venom of snakes and mice, also every sort of artificial poison.[53] Taken with any meal it is an unfailing agent for increasing the bulk of one's body.[102] (240) This clarified butter, composed by Dhanvantari[103], is most excellent and highly esteemed by Brahman. Whoever makes suitable use of it will attain the highest prosperity.

(XXVII) The ANTITOXIC Clarified Butter of the Aśvins,[10] in 4 ślôka.

(241—244.) Take equal parts of (white) sandal, Uśîra (*Andropogon muricatus*), Padmaka (*Prunus Puddum*), Kuruvindaka (*Dolichos biflorus*), Trâyamâṇa[37], Chandana-śârivâ (*Ichnocarpus frutescens*), (242) Prativishâ (*Aronitum heterophyllum*), and Tâmalakî (*Phyllanthus urinaria*). Boil them in one prastha[9] of clarified butter, after first boiling them down in four times that quantity of water.[104] (243) This makes a potion which is beneficial in morbid secretion of urine, hemorrhagia, consumption, piles, loose bowels, and morbid pallor.[7] (244) It cures also chronic diarrhœa and skin-diseases. This *preparation of* clarified butter acts ambrosia-like as an antitoxic medicine.

(XXVIII) The VINDU Clarified Butter,[105] in 6 ślôka.

(245—250.) Take one pala[9] each of plumbago-root and of the black and white varieties of turpeth-root,

[101] On the five *gulma*, the eight *udara* and the twenty-one *pramêha*, see Nidâna, pp 116, 128, 135, and White's Hindu System of Medicine, pp. 337, 354 and 360, 361. The uniform doctrine of the Hindu medical works, however, is that there are only twenty varieties of *pramêha* or 'morbid secretion of urine'; but they state that all these twenty varieties may terminate in the incurable *madhu-mêha* or 'diabetes.' The number twenty-one of our text, therefore, probably includes the *madhu-mêha*.—Of the eight *udara*, the first four, which are due to the humours singly or in conjunction, are called *dôsh-ôdara*, see fl. 10*b*[10] (v. 322). The others are those due to *plîha* or 'spleen,' *baddha* or 'intestinal concretions,' *kshata* or 'intestinal laceration' and *udaka* or 'ascites.' Another name for *udara* is *jaṭhara*, see fl. 2*b*[9] (v. 53), 3*a*[5] (v. 63), 9*a*[5] (v. 254).

[102] *Dêha-m-âtmanaḥ* stands for *dêh-âtmanaḥ*, 'a corporeal being.' It is practically used in a redundant way, like *dêhinaḥ* in fl. 4*a*[6] and *śarîrinâm* in fl. 8*b*[10].

[103] Dhanvantari is said to be the physician of the Dêvas and an early teacher of medical science. There was, however, also a human physician of that name. See Dowson's Classical Dictionary of Hindu Mythology. See also *ante*, p. 11, note 4, and Bhâva Prakâsa I, 17.

[104] The regular process of preparing a medicated clarified butter is: first, to inspissate a number of drugs in water, and afterwards to boil this inspissated decoction once more in clarified butter, sometimes with another supply of drugs (in juice or paste). The original text does not clearly exhibit this succession. I have accordingly done so in a free translation.

[105] This formula is much mutilated, but sufficient is preserved to identify it with another, though much expanded recension in the Vanga-sêna XL[545] (vv. 109-113*a*) and Chakradatta XXXVII, 28[123]. There is a third, still longer recension in the Śârṅgadhara II, 9[155]. These recensions prescribe from five to nine additional drugs (one pala of each).—Twenty-two myrobalans are equal to about one pala.

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also (twenty-two) fruits of chebulic myrobalan, and boil them down in half a drôṇa of water, (246) till *the whole* is reduced to one quarter *of the original quantity*. Then boil *once more* that decoction in one prastha of clarified butter, (247) boiling with it a paste made of half a kuḍava each of Nîlîkâ (*Indigofera tinctoria*) and the milky juice of Arka (*Calotropis gigantea*), and (of one and a half kuḍava of the) milky juice (of Sudhâ) (*Euphorbia neriifolia*). (248) This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is a remedy for numerous diseases. As many drops of it as the patient takes, so many evacuations he will have. (249) It cures enlargements of the abdomen, spleen, abdominal tumours, skin-diseases, and cases of poisoning; and it is recommended to women in the case of abdominal tumours, adenia, and fistula in ano; (250) also in the case of piles due to *deranged* bile, of the pressure of air upwards, and of all diseases due to the concurrent *derangement of all the* humours; also in cases of illness due to administered poison[53], and in diabetes.

(XXIX) The VINDU Clarified Butter of the Aśvins,[106] in 7 ślôka.

(251—257.) With one pala of the milky juice of Sudhâ (*Euphorbia neriifolia*) boil two pala of clarified butter, *adding* also one pala of Kampilyaka (*Mallotus philippinensis*), one half śâṇa[9] of rock-salt, (252) one pala of turpeth-root, and one kuḍava of the juice of emblic myrobalan, after having decocted these in one kaṁsa[9] of water slowly over a gentle fire.[104] (253) This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is a composition of the Aśvins and is excellent. As many drops of it as *the patient* takes, so many evacuations he will have. (254) A dose of one karsha should be given in the case of enlargements and tumours in the abdomen. It may also be administered for hypertrophy of the tonsils. (255) Afterwards *the patient* should drink warm water on account of the smallness of the dose. One dose of it is sufficient to disperse abdominal tumours that have grown to a great bulk and extension, and cause severe pain, (256) just as the wind disperses the clouds. It is an agent for the destruction of the five *kinds of* abdominal tumours[101], (257) just as the thunderbolt is in the hands of Svayambhû for the destruction of the whole *host of* Asuras. This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is declared to be a perfect medicine on the authority of the Sages (or 'Perfected-ones').

(XXX) The SÂRASVATA Clarified Butter,[107] in 3 ślôka.

(258—260.) Take the following ten ingredients: goat's milk, ginger, Vachâ (*Acorus Calamus*), Śigru (*Moringa pterygosperma*), chebulic myrobalan, long pepper, black

[106] This formula is given, in a somewhat shorter recension, in the Vangasêna XXXII[482] (vv. 106, 107). The only difference in the drugs is that it substitutes *Arka-kshîra*, the milky juice of Calotropis gigantea,' for *Amalaki-rasa*, or 'juice of emblic myrobalan.'

[107] This formula is found in a practically identical recension in the Vangasêna LXXIV[995] (v. 501-504). A second recension of our formula, in a much shorter form, occurs in the Aṣhṭâṅga Hṛidaya VI, 1[455] (vv. 46*a*-47*b*). A third recension, with slightly different drugs, is given in the Vangasêna XXIV[269] (v. 161). The latter work, on page 994, also gives a second formula under the same name, which, however, is entirely different.

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pepper, Pâṭhâ (*Stephania hernandifolia*), rock-salt, and clarified butter. (259) Of the eight drugs, from ginger down to rock-salt, take one pala[9] each, and boil these in one prastha of clarified butter, together with four times as much of the milk. (260) By the use of this *preparation* a man attains memory and intelligence. The drinking of it at once removes apathy, stammering, and dumbness.

THE THIRD CHAPTER: FORMULAS FOR MEDICATED OILS.

(I) A BALÂ OIL,[108] in 16 ślôka.

(Verses 261—276.) I will describe the oil *which is prepared* with Balâ (*Sida cordifolia*) *and is* a cure for nervous diseases.[109] It is an approved composition of Âtreya, *and* for barren women an excellent predisponent to conception. (262) Take one hundred pala of dry roots of Balâ (*Sida cordifolia*), twenty-five pala of Guḍûchî (*Tinospora cordifolia*), and ten pala of *Râsnâ (*Vanda Roxburghii*), (263) and having washed and crushed them, boil them in one hundred âḍhaka of rain-water, till *the whole* is reduced to one âḍhaka. (264) With this decoction boil one âḍhaka each of (sweet) oil, curds with whey, śukta[46], and juice of sugar-cane, (265) and one half that quantity (*i.e.*, half an âḍhaka) of goat's milk, boiling the whole over a gentle fire.

Ninth Leaf: Reverse.

Put in also pastes made of one pala each of the following powdered drugs: (266) roots of Balâ (*Sida cordifolia*) and Atibalâ (*Sida rhombifolia*), Sarala (*Pinus longifolia*), deodar, Musta (*Cyperus rotundus*), liquorice, madder, Tagara (*Tabernæmontana coronaria*), Padmaka (*Prunus Puddum*), aloe-wood, (267) Harêṇu (*Piper aurantiacum*), cardamoms, Vyâghranakha (*Unguis odoratus*), Kêsara (*Mesua ferrea*), Surasa (*Ocimum sanctum*), zedoary, Mudgaparṇî (*Phaseolus trilobus*), Mâshaparṇî (*Teramnus labialis*), and both Jîvaka[56] and Ṛishabhaka.[56] (268) When the decoction is found to be done, take it down at once *from the fire*, and throw into it a paste made of cinnamon-leaves. (269) It should now be strained, and after it has become clear, it should be stored in a clean vessel. Then it may be administered as it may suit the patient's disease and strength *of digestion*. (270) It may be administered in the form of a liniment, an errhine, a potion, an oily enema, or in one's food, or as an injection into

[108] This formula is found in the Charaka VI, 26 [87] (ll. 2-16), and Aṣhṭâṅga Hṛidaya IV, 21[127] (vv. 72*b*-80), but it differs in three respects: 1, the first portion, which gives the process of boiling (vv. 262-265) is nearly identical, but expressed in a much more concise form; 2, the second portion, which enumerates the drugs for making pastes (vv. 266-268), is far more expanded, giving from twenty-two to twenty-six additional drugs; 3, the third portion, which details the diseases, is again much shorter. These differences, both in contraction and expansion, are characteristic of the later date of the Charaka recension. I have not been able to trace this formula in any other standard medical work, though they all possess a long formula for preparing a Balâ oil, which differs, however, in all respects. It is given in the Suśruta IV, 15[149] (vv. 25-35), the Vangasêna XXIV[370] (vv. 248-257), Chakradatta XXII, 64[277], Śârngadhara II, 10[162] (vv. 17-21).

[109] *Vâta-rôga*, or *vâta-vyâdhi*, or *vâta-vikâra*, or even sometimes only *vâta*, lit., 'diseases due to (generally deranged) air' are nervous diseases. See Wise's System of Hindu Medicine, p. 250. Commonly eighty diseases of this kind are enumerated; see *supra*, fl. 10*b*[3] (verse 308), fl. 22*b*[9]; also Charaka VI, 26[366] (l. 6) and Bhâva Prakâśa II, 2[140].

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the ears, or as a clyster by the anus or by the urethra.[110] (271) Whether it be consumption or cough or asthma or fever, or whether it be fainting or vomiting or weakness or loss of colour, (272) or whether it be swellings, diseases of the semen, abdominal tumours, spleen, scrotal enlargements[111], chronic diarrhœa, consumption, heat in the head, (273) epilepsy, *and* emprosthotonos,—all these *evils* are cured by this oil. All *derangements of* air, whether they affect the skin or the marrow, (274) or the arteries or the sinews, or whatever else they may affect, they are all relieved *through it;* there is no doubt whatever about this. (275) At the time of menstruation it may be given to women when they have bathed their head. A barren woman by its habitual use predisposes herself to conception. (276) It may be given to improve bad colour, avert bad luck, and increase one's muscular and sensorial powers. It is altogether an auspicious oil.

(II) *Another* BALÂ Oil,[112] in 3 ślôka.

(277—279.) Boil a decoction of one hundred (pala of) Balâ (*Sida cordifolia*) in half an âḍhaka[9] of (sweet) oil, together with pastes made of liquorice, madder, sandal, lotus, Padmaka (*Prunus Puddum*), (278) and the drugs belonging to the Gandha[113] and Jîvanîya classes[82], also with two drôṇa of milk. This makes an oil fit for a king, and cures all nervous diseases.[109] (279) By this same method one may prepare, with *Râsnâ (*Vanda Roxburghii*), Guḍûchî (*Tinospora cordifolia*), liquorice, and likewise with Sahachara (*Barleria cristata*), oils named after these *four* drugs respectively.

(III) A *third* BALÂ Oil,[112] in 7 ślôka.

(280—286.) Take one hundred well measured (pala of) roots of Balâ (*Sida cordifolia*) and boil them in one drôna of water, till *the whole* is reduced to one fourth *of the original quantity.* (281) Now add ten more pala of Balâ (*Sida cordifolia*), made up with milk into a paste, also two âḍhaka of oil made from decorticated[114] sesamum, (282) and boil *the whole* with four times the *latter* quantity (*i.e.*, eight âdhaka) of milk over a gentle fire. In this manner the oil should be boiled ten times. (283) This Balâ

[110] On enemas or clysters see the Ashṭânga Hṛidaya I, 19^{126} and Śârngadhara III, 5^{257}, 6^{264}, 7^{269}. They are of two kinds, according to the liquid used for them: 1, *anuvâsana* or 'oily enema,' for which oils alone are used; 2, *vasti* or *âsthâpana* or *nirûha*, for which other liquids, besides oil, may be used. The latter are again of two kinds, according to the size of the tube used for them: 1, *vasti* or 'clyster *per anum*' and *uttara-vasti* or 'clyster *per urethram*.' *Vasti* is also a general name for all of them; see fl. $9b^{10}$ (v. 283). On fl. $10a^{11}$ (v. 305) *âsthâpana* occurs as a synonym of *uttara-vasti*.

[111] *Vardhma* (or *vradhna*) is the same as the *vṛiddhi* or 'enlargement of the *phala-kósha* or scrotum' of the Nidâna, p. 143, which enumerates seven varieties, such as *rakta-ja* or 'hematocele,' *mûtra-ja* or 'hydrocele,' and *antra-ja* or 'scrotocele' or 'hernia' generally.

[112] I have not been able to trace elsewhere either this or the next Balâ formula. But there is some distant resemblance to the formulas given in the Charaka VI, 27^{303} (ll. 17-20), Vangasêna XXIV^{369} (v. 240), Chakradatta XXII, 63^{277} and Charaka VI, 30^{341} (ll. 14-19). Compare also the directions, in Suśruta IV, 15^{169} (vv. 36, 40, 42). In all these references *Sairêyaka* or *Sairîyaka* is the same as the *Sahachara* of our Manuscript. See also the two formulas for Râsnâ-oils in Chaaka VI, 26^{318} (ll. 7-10, 21 ff).—The meaning of the concluding direction is that Râsnâ and the other three drugs may severally be substituted for Balâ, in which case the resulting oils are named after those drugs respectively.

[113] On the *gandha*, or 'aromatic drugs,' see *ante*, p. 14, note 26. This class contains, however, many other drugs besides. A large number of them will be found enumerated in the Ashṭânga Hṛidaya VI, 27^{303} (vv. 36-41) in the formula for preparing the *Gandha-taila* or 'the aromatic oil.'

[114] On the object and method of decortication, or cleansing of sesamum, see the Pharmacographia Indica, vol. III, p. 29, in the Jury Reports of the Madras Exhibition.

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oil is an approved remedy for numerous diseases. It is recommended *to be used* in the form of a draught or a liniment or an *ingredient of one's* food or an errhine or an enema[110], (284) in all diseases connected with the seasons, and those accompanied with hemorrhages, also in diseases of the womb of women[115] or of the semen of men. (285) It cures dryness of the palate, morbid thirst, morbid heat, severe pains in the side, unhealthy menses, drying up and wasting of the body, madness, and erysipelas.

Tenth Leaf: Obverse.

(286) It lengthens life, promotes strength, and relieves cough and asthma; in fact, this oil may be administered as a general remedy for all diseases.

(IV) The AMṚITA Oil,[116] in 25 ślôka and 1 pâda.

(287—312*a*.) The two truth-speaking Aśvins, the divine physicians, honoured by the Dêvas, have declared the following excellent health-promoting oil, (288) which relieves all diseases, is fit for a king, and is as good as ambrosia. It is known by the name of Amṛita (or 'ambrosia'), and is an oil able to make men strong. (289) At the time of Pushya[117], after having said prayers[118], performed purificatory rites, and asked the Brâhmans' blessing in a few words, take out liquorice-roots grown in a favourable place. (290) Of the fresh juice of these roots take four pâtra[9], and add four pala each of *the following drugs*: Prapauṇḍarîka[119], Amṛitâ (*Tinospora cordifolia*), knots of lotus-stalks, Śatâvarî (*Asparagus racemosus*), (291) Śṛingâṭaka (*Trapa bispinosa*), emblic myrobalan, Udumbara (*Ficus glomerata*), Kaśêruka (*Scirpus Kysoor*), the bark of each of the (five) trees with a milky sap[120], (292) roots of Kuśa (*Poa cynosuroides*), Kâsa (*Saccharum spontaneum*) and Ikshu (*Saccharum officinarum*), also of Śara (*Saccharum Sara*) and Vîraṇa (*Andropogon muricatus*)[121], also roots of Gundrâ (*Panicum uliginosum*), of Naḍikâ[122] and of the lotus, (293) Vadarî (*Zizyphus Jujuba*), Vîdârî (*Ipomoea digitata*), Vêtasa (*Calamus Rotang*), Aḍurûshaka (*Adhatoda vasica*), Nîm, Sâlmalî (*Bombax malabaricum*), dates, cocoanut, Priyangu (*Aglaia Roxburghiana*), (294) Paṭôla (*Trichosanthes dioica*), Kuṭaja (*Holarrhena antidysenterica*), raisins, leaf-stalk of the lotus, sandal, Kakubha (*Terminalia Arjuna*), Aśvakarṇa (*Shorea robusta*), Lâmajjaka (*Andropogon laniger*), and plumbago-root, (295) also other astringent, sweet or cooling drugs, as

[115] The *vyapad* or 'afflictions' of the *yôni* or 'womb' are said to be twenty. See Nidâna, p. 241, Vangasêna LXX [558] (v. 91); Dr. Wise's Hindu System of Medicine, p. 380.

[116] I have not been able to trace this formula elsewhere. It is a phenomenally long one, consisting of no less than eighty-three ingredients, actually named (*i.e.*, forty in the first and forty-three in the second part), besides others not named, but permitted. A few, indeed, are repeated in the second part.

[117] *Pushya* is one of the twenty-seven lunar asterisms, the sixth according to the older reckoning. It is one of the suspicious times for undertaking medical treatment. See, *e.g.*, Ashṭânga Hṛidaya VI, 39[555] (v. 54). Ibidem II, 1[183] (vv. 38*b*-39*a*) a ceremony to insure the conception of a male child (*puṁsavana*) is directed to be performed in Pushya time.

[118] For an example of such a prayer, see Dr. Wise's Hindu System of Medicine, p. 134.

[119] See *ante*, p. 18, note 50.

[120] See *ante*, p. 20, note 64.

[121] The five drugs from *Kuśa* to *Viraṇa* are known as the *triṇa-pañcha-mûla*, or 'set of roots of five grasses.' See Dutt's Hindu Materia Medica, p. 266; also Suśruta I, 38[145] (v. 68), Chakradatta XXXII, 4[551].

[122] *Naḍikâ* is the bark of a tree which has not yet been identified. It is mentioned as *Naḷikâ* by Dr. Dutt in his Hindu Materia Medica, p. 16.

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many as may be obtainable. Boil all these in two drôṇa of water, (296) and when *the whole* is reduced to one-eighth *of the original quantity*, boil in it pastes made of fine powder of one pala each of the following drugs: Balâ (*Sida cordifolia*), Nâgabalâ (*Sida spinosa*), Jîvâ (*Dendrobium multicaule*), cowhage, Kasêruka (*Scirpus Kysoor*), (297) Nata (*Tabernæmontana coronaria*), juice of sugar-cane[123], Spṛikkâ (*Trigonella corniculata*), small cardamoms and cinnamon-bark, Jîvaka[56], Ṛishabhaka[56], Mêdâ[56], Madhuka (*Bassia latifolia*), and blue lotus (298), the colour producing saffron, aloe-wood, and cinnamon-leaves, Vidârî (*Ipomoea digitata*), Kshîrakakôlî[63], Vîrâ (*Uraria lagopodioides*), and Śârivâ (*Ichnocarpus frutescens*), (299) Śatâvarî (*Asparagus racemosus*), Priyangu (*Aglaia Roxburghiana*), Guḍûchî (*Tinospora cordifolia*), filaments of the lotus, Lâmajjaka (*Andropogon laniger*), red and white sandal, and fruits of Râjâdana (*Mimusops hexandra*), (300) pearl, coral, conch-shell, moonstone, sapphire, crystal, silver, gold, and other gems and pearls, (301) liquorice, madder, and Aṁśumatî (*Desmodium gangeticum*). Boil *the whole* slowly over a gentle fire (302) with four pâtra of (sweet) oil and eight times as much of milk, adding also tamarind-juice and vinegar of rice[124] one half as much as the milk. (303) This boiling should be repeated a hundred or even a thousand times; and when it is thoroughly done, it may be known by this sign, (304) that on the approach of the proper time the oil stiffens by *exposure to* the rays of the sun.[125] After asking the Brâhmans' blessing, performing purificatory rites and saying prayers, (305) this Amṛita (or 'ambrosial') oil, highly esteemed by the Dêvas, may be administered *to the patient*, in the form of an injection per anum or per urethram,[110] or as a draught, or an errhine, or a liniment.

Tenth Leaf: Reverse.

(306) It serves the purpose of relieving diseases and imparting strength to the organs of sense. For those who suffer from morbid heat and thirst it makes an excellent and beneficial liniment. (307) It promotes the growth of hair in the old and that of the body in the young; it produces loveliness and grace in women; and also *ensures* numerous offspring, (308) for, by the use of this ambrosial oil, women are predisposed to conception. It cures the eighty nervous diseases[109], also those due to *derangement of* the blood or the bile (309) or the phlegm or all the humours concurrently.[126] By its use as an errhine or a liniment the eyes become as sharp as those of an eagle. (310) It keeps off calamities, averts ill fortune, and promotes prosperity. By the use of this oil the Maharshi Chyavana[92] regained (311) his youth, and was delivered from decrepitude and disease; and the blessed Maharshi Mârkaṇḍêya[127], who was desirous of a long life, (312*a*) obtained his desire by the regular use of this oil.

[123] In the original text *rasa*. This is now one of the technical terms for mercury (the other being *pârada*). But, as the context shows, mercury is here out of the question, nor was that drug known in the early days of Hindu medicine. See Dutt's Hindu Materia Medica, p. 27.

[124] On *kâñchika* or 'vinegar of rice,' see *ante*, p. 14, note 21.

[125] This has been conjecturally restored after an indication in the Aṣhṭâṅga Hṛidaya VI, 39 [675] (v. 170), where it is said with regard to the preparation of a certain kind of medicated clarified butter: *pâtrê lôhamayê try-ahaṁ ravi-karair=âlôḍayan=pachêt*, i.e., 'let it stiffen for three days in the rays of the sun in an iron vessel, and boil it.'

[126] This passage would seem to imply the doctrine of a tetrad of humours; for nervous diseases are those due to vitiated air. On this subject, see *ante*, p. 21, note 69. See also *ante*, note 109.

[127] He is the reputed author of the Mârkaṇḍêya Purâṇa, and was remarkable for his great age, whence he was called *Dirgh-âyus* or 'the long-lived.'

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(V) A MÛLAKA Oil,[128]

in 6 ślôka and 1 pâda.

(312*b*—318*a*.) Take tender radishes without their leaves, and boil one âḍhaka[9] of their juice (313) over a gentle fire, together with one âḍhaka each of curds, vinegar of rice[124], milk and (sweet) oil. (314) Throw in also, to boil, pastes of *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Gôkshuraka (*Tribulus terrestris*), rock-salt, Śigruka (*Moringa pterygosperma*), Vachâ (*Acorus Calamus*), plumbago-root, ginger, long pepper, Gajapippalî (*Scindapsus officinalis*), (315) Bhallâtaka (*Semecarpus Anacardium*), and Prativishâ (*Aconitum heterophyllum*). This Mûlaka (or 'radish') oil is much recommended as beneficial to men (316) in paraplegia, paralysis of the thigh, sciatica, and apoplectic convulsions. Barren women also are by it predisposed to conception. It also averts calamities, (317) and removes obstruction and relaxation in the case of scrotal enlargement[111] or displacement of the bladder and of the joints respectively.[129] All these diseases are driven off by drinking the radish-oil, (318*a*) just as a furious elephant, by a skilfully applied goad.

(VI) *Another* MÛLAKA Oil,[130]

in 6 ślôka.

(319—324.) Take one prastha each of curds, vinegar of rice, vinegar of Mâsha (*Phaseolus Roxburghii*), juice of the sugar-cane, juice of radishes, (sweet) oil, and vinegar of jujubes[131], (320) also one part (i.e., one pala) each of the following seven drugs: *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Aśvagandhâ (*Withania somnifera*), liquorice, ginger, deodar, Syônâka (*Oroxylum indicum*). (321) Boil this Amṛita (or 'ambrosial') preparation, slowly over a fire of cowdung, then remove and place it aside, to be used according as it may be most beneficial. (322) They say that (according to the nature of the disease) it may be taken with one's food or administered as an errhine or an enema.[110] In the case of enlargements of the abdomen due to *the derangement of* the humours[101], and of rheumatism of the limbs, it should be administered as a liniment, (323) also in the case of sciatica, abdominal tumours due to *derangement of the* air, disorders of the womb, and pressure of the air downwards. It is also said to be beneficial in the

[128] This formula is found in a different recension, re-arranging the ingredients, in the Vangasêna, XXIV[296] (vv. 525-528). In a third, but more enlarged recension, it occurs in the Charaka VI, 26 [818] (ll. 11-16), and Chakradatta XXII, 69[782]. In this recension there are eight drugs in addition to the twelve given in our recension and that of the Vangasêna.

[129] *Stambhana* or 'obstruction' refers to scrotal enlargement and displacement of the bladder, and *sraṁsana* or 'relaxation,' to the joints; compare verse 335 on fl. 11*a*[2]. *Kuṇḍala* is one of the thirteen forms of *mûtra-ghâta* or 'retention of urine,' in which *stambhana* or 'painful obstruction in the passage of urine' is one of the symptoms. See its description in the Charaka VIII, 9 [942] (l. 23), and Wise's System of Hindu Medicine, p. 366. The Ashṭâṅga Hṛidaya III, 9 [276] (vv. 20-23*a*) and Nidâna, p. 125, enumerate only twelve forms, of one of which the *kuṇḍala* is a sub-variety.

[130] This formula is only found in the Charaka VI, 26[818] (l. 21 ff.) But there its two parts exchange places, for the recension in the Charaka begins with *Râsnâ* (v. 320), and hence the formula is there called *Râsnâ-taila* or 'the Râsnâ oil.' Moreover, in the Charaka, *Balâ* is omitted and replaced by three other drugs, *Śirisha* (Albizzia Lebbek), *Sahachara* (Barleria cristata) and *Trikaṇṭaka* (Tribulus terrestris); thus making the number of the drugs to be ten, and accordingly ten pala (i.e., one pala of each) are directed to be taken. In our recension there are only seven drugs, and the quantity of each is not defined, but 'one part of each' evidently means 'one pala of each' of the seven drugs. In the formula of the Charaka (as now printed both in the Nâgarî and Bengâlî recensions) there is clearly an error. Instead of *sahachar-âmṛitâḥ* probably *sahacharâḥ smṛitâḥ* should be read. Otherwise we should have eleven drugs to the ten pala. The commentary to the Bengâlî edition, indeed, explains that ten pala should be taken of each of the eleven drugs. But the phrase *éshâṁ daśa palân=bhagân=kashâyam=upakalpayét* cannot have that meaning; that would require the addition of *pṛithak pṛithak* or *pratyékaśaḥ* or some similar term.

[131] On these three kinds of vinegar, see *ante*, p. 14, note 21. *Âranâla* is the same as *kâñchika* or *dhanyâmla*; see Ashṭâṅga Hṛidaya VI, 36 [554] (v. 71, commentary).

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case of colic and spleen. (324) It is a tonic medicine composed by Vâḍvali[132], and is known by the name of the Mûlaka (or 'radish') oil. It may be administered to men suffering from the loss of their virile power,

Eleventh Leaf: Obverse.

and to women desirous of offspring.

(VII) A *third* MÛLAKA Oil,[133]

in 4 ślôka.

(325—328.) Take one prastha each of the juice of radishes and of milk, and boil it, and when it has turned into curds, add one prastha of (sweet) oil. (326.) Throw in also pastes, made with water, of half a pala each of powder of liquorice, *Râsnâ (*Vanda Roxburghii*), Paṭhâ (*Stephania hernandifolia*), molasses, and ginger, (327) also one karsha of salt, and then boil the whole slowly over a gentle fire. When the oil is ready boiled, two pala of it may be drunk before one's meal. (328) One's food should be prepared in a *plain* fashion without fat, and should consist of boiled split-pulse and rice. It is a medicine recommended to women who desire to give birth to a son.

(VIII) The SAHACHARA Oil.[134]

(329—336.) Take one hundred (pala) of Sahachara (*Barleria cristata*) with their roots, leaves and twigs, mince them finely, and boil them in four drôṇa of water, (330) till *the whole* is reduced to one drôṇa. Then strain *the decoction*, and boil it *again* slowly with a paste made of ten pala of the roots of Sahachara (*Barleria cristata*) in one âḍhaka of (sweet) oil. (331) Strain it again, and while it is still fairly warm, throw in eighteen pala of sugar. After stirring this well, put it by for use. (332) It is highly recommended to be used in the form of an enema[111] or a draught or a liniment or an errhine. Paralysis of a single limb[97], or of a whole side of the body, cramps of the jaw or of the head, (333) facial paralysis, tic convulsive, insanity, palsy of the whole body, fever, sciatica, abdominal tumours due to *deranged* air, demoniacal possession, (334) epilepsy, emprosthotonos, paraplegia, tympanitis, goitre, displacement of the blad-

[132] One of the ancient Hindû physicians; otherwise unknown. A certain Vâḍvali is mentioned in the second Vârttika of Kâtyâyana to Pâṇini 6, 3, 109 (see Kielhorn's edition of the Mahâbhâshya, vol. III, p. 174), who, therefore, must have lived a considerable time before Christ.

[133] This formula is only found in the Charaka VI, 26 ^{816} (ll. 2-5), but in a more concisely and more definitely formulated recension. As it is a good example of a later and improved version, I may quote it here. It runs thus: "Take juice of radishes and milk in equal quantities, and put into it curds for three days; when the whole has turned sour, take three prastha of it, and boil it with one prastha of (sweet) oil as well as with a paste made of one pala each of liquorice, sugar, râsnâ, salt, and both fresh and dry ginger. As a draught, as well as a liniment, this is a remedy for nervous diseases."

[134] This formula is found in the Charaka VI, 26 ^{816} (ll. 18-21). But its recension combines the two options (sugar or milk) in the same formula. As its third line is grossly misprinted in Jîvânanda's Nâgarî edition, I give it here correctly from the Bengâlî edition: *siddhé 'smiñ śarkarâ-chûrṇâd=ashṭâdaśa-palaṁ bhishak*. The whole runs thus: "Boil the juice of one tulâ (or 100 pala) of Sahachara with one âḍhaka of (sweet) oil, adding four times as much (*i.e.*, 4 âḍhaka) of milk and 10 pala of paste made of the roots (of Sahachara). When this is boiled, add 18 pala of powdered sugar. This oil may be administered in nervous diseases." A third recension is given in the Ashṭânga Hṛidaya IV, 21 ^{427} (vv. 69-72*b*). Here the option of our formula is broken up into two separate optional formulas. The oil may be prepared either with milk, but without any sugar; or it may be prepared with sugar (without milk), but in that case, instead of the paste of Sahachara, pastes made of ten other specified drugs should be used. This recension, moreover, is expressly ascribed to the physician Bhêḍa. There is still a fourth recension in the Vangasêna XXIV ^{271} (v. 258-259), which is a compromise between those of the Charaka and the Ashṭânga Hṛidaya. It combines the options of sugar and milk, but for the paste of Sahachara it substitutes pastes made of nineteen other specified drugs, nearly all of which, however, differ from those in the Ashṭânga Hṛidaya.

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der[129], scrotal enlargements, contracture of the hands or the knees, (335) *and* loosening or trembling or drying up of the knuckles and joints: *all these evils* are relieved by this oil, which scatters them, just as the storm-wind scatters the clouds. (336) In case no sugar be at hand, the oil may be boiled with milk. In order to subserve the destruction of a host of diseases, it has been ordained by the Self-existing God.

(IX) The MADHUYASHṬIKA Oil.[135]

(337—343.) Boil one prastha of oil made from decorticated[114] sesamum seeds, with four times as much of milk and one pala of liquorice. (338) Give it a gentle boiling, and, when ready, repeat the process of boiling again and again, until one hundred pala of liquorice have been boiled in. (339) Having thus given to it a hundred boilings, put it by for use. It is recommended as a draught and as a liniment, also for enemas and errhines. (340) Taken in one's food, it is as good as ambrosia for curing people suffering from phthisis. Taken as a draught, it relieves heart-diseases, morbid dryness of the palate, abdominal tumours due to bile, hysterical convulsions, (341) morbid thirst, insanity, erysipelas, asthma, cough, unhealthy menses, excess of *vitiated* air, pressure of it in all directions, pressure of it upwards, (342) jaundice, fever, and morbid pallor[7], suppuration due to *deranged* phlegm, internal heat, boils, psoriasis, (343) and

Eleventh Leaf: Reverse.

whatever other diseases, of their own kinds, there are of Brâhmans . . . . . ., all these are relieved by this oil, just as the dust is laid by the advent of the rains.

(X) An AŚVAGANDHÂ Oil.[136]

(344—350*a*.) Measure out one hundred pala[9] of roots of Hayagandhâ (*Withania somnifera*), and boil them in a vessel with four (âḍhaka) of water, till *the whole* is reduced to one fourth of the *original quantity of the* water. Having strained the decoction, (345) stiffen it with pastes made of one karsha each of powder of the following drugs: liquorice, ginger, deodar, Śatâvarî (*Asparagus racemosus*), madder, Nalada (*Nardostachys Jatamansi*), Kushṭha (*Saussurea Lappa*), the two Karanja[137], Varshabhû (*Boerhaavia diffusa*), (346) leaf-stalk of the lotus, Śatapushpâ (*Peucedanum graveolens*), Surasa (*Ocimum sanctum*), *Râsnâ (*Vanda Roxburghii*), Payasyâ (*Gynandropsis pentaphylla*), zedoary, roots of Pushkara[12], Sthirâ (*Desmodium gangeticum*), *Dravantî (*Ipomoea reniformis*), Payasyâ (*Oxystelma esculentum*).[138] (347) Now boil the whole over a gentle

[135] This formula is found, though in a much more concise recension, in the Vangasêna X[250] (vv. 132-133), under the name of *Satapâka-taila* or 'Oil of one hundred boilings.' I have not been able to trace it elsewhere.

[136] This and the following are merely varieties of the same formula. They contain pastes of twenty and twenty-four drugs respectively, of which they have sixteen in common. Neither of them, however, I have been able to trace elsewhere. The nearest is an Aśvagandhâ formula in Vangasêna XXIV[256] (vv. 531-536), in which the general outline is the same, but nearly all the drugs differ. The quantity of water, directed in it, to be taken, is one drôṇa, which is equal to four âḍhaka.

[137] *Dvê Karaṁjê*, or 'the two Karañja,' are the *Karañja* (Pongamia glabra) and the *Pûti-karañja* (Caesalpinia Bonducella, or 'The Bonduc nut'), the properties of which are said to resemble one another. See Dutt's Materia Medica, p. 153.

[138] *Payasyâ* occurs twice in this formula. It is a name of several plants; but such a repetition of the same term is most improbable. There is probably an error. The text of this formula is much out of order. *Payasyâ*, as well as its synonyms *dugdhikâ*, *kshîrî*, etc., are applied to a great variety of milky plants, and are descriptive rather than proper names. See the Pharmacographia Indica, vol. II, p. 457 also Dutt's Translation of the Suśruta, pp. 75, 180, 195.

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fire in one âḍhaka of oil, and four times its quantity of milk. (348) When it has finished boiling gently, put by the oil in a clean vessel. *It may be administered* in the form of a draught or a liniment or an enema, or used in the process of maceration.[139] (349) People *may use it* who suffer from apathy, dumbness, lameness, stammering, paraplegia, or facial paralysis, from loss of memory, from wounds or fractures in the side, from dislocation or comminuted fracture of the bones and joints, from stumbling, (350*a*) from debility of or injury to the semen, from sterility caused by jealousy, and from lockjaw.

(XI) Another ASVAGANDHÂ Oil,[136]

in 15 ślôka and 1 pâda.

(351—366*a*.) Cut in pieces half a tulâ[9] of roots of Aśvagandhâ (*Withania somnifera*) and boil it in a drôṇa of water, till *the whole* is reduced to one-eighth *of its original quantity*. (352) Then mix into it one âḍhaka of oil and add four times as much of milk. Now boil *the whole again* in a kettle, throwing in *at the same time* pastes of the following *drugs*: (353) cardamoms, dill-seeds, Kushṭha (*Saussurea Lappa*), Vyâghranakha (*Unguis odoratus*), cinnamon-bark, liquorice, ginger, deodar, Balâ (*Sida cordifolia*), Sthirâ (*Desmodium gangeticum*), (354) *Râsnâ (*Vanda Roxburghii*), roots of Pushkara[12], Bhûtikya (*Andropogon Schœnanthus*), Punarnavâ (*Boerhaavia diffusa*), madder, Nalada (*Nardostachys Jatamansi*), cinnamon-leaves, *Dravantî (*Ipomoea reniformis*), Surasa (*Ocimum sanctum*), Vachâ (*Acorus Calamus*), (355) Śvadaṁshṭrâ (*Tribulus terrestris*), leaf-stalk of the lotus, Ṭayasyâ (*Gynandropsis pentaphylla*), Bahuputrikâ (*Asparagus racemosus*). Having thrown in pastes made of one aksha each of those drugs, boil *the whole*, (356), and when it is ready, take it undiminished[140] down at once *from the fire*. *This oil* may be used in the form of a potion, or of an enema, or of a liniment, or of an errhine, or in the preparation of one's food. (357) Now, listen to the enumeration of the diseases in which it may be administered *in any of those forms*. It may be given to people who suffer from lameness or dumbness, from paraplegia or facial paralysis, (358) from contracture or fracture in the side, from dislocation or fracture of the bones or joints, or to people whose elements[141] are impaired and broken through *generally deranged* air, (359) or who, in consequence of *deranged* air, are subject to attacks of lockjaw, gout[142], or morbid secretion of urine, or whose senses are impaired or weakened or broken through *deranged* air, (360) also to men whose semen is exhausted, or to people who are suffering from sterility caused by jealousy,

Twelfth Leaf: Obverse.

or whose minds are oppressed by demoniac influences or

[139] *Bhâvana* or 'maceration' here probably refers to the preparation of eatables, or preserves in oil, and corresponds to the term *bhôjana* in other formulas. See *ante*, note 24.

[140] *Avibhakta*, as a medical term, is unknown. I have not been able to obtain any satisfactory explanation, and have taken it as being simply used *pâda-pûraṇê* or pleonastically, in the sense of 'undiminished' or 'the whole of it', as suggested by Kavirâj B. B. Gupta.

[141] See *ante*, p. 15, note 32; also *ante*, note 109. The exact meaning of *vâta-bhagna*, I have not been able to discover.

[142] *Khaḍa* is not noted in any dictionary. I take it to be synonymous with *khalli* (see fl. 12*b*[3], Charaka VI, 26[329]), or *kaṇḍarâ* (see Ashṭanga Hridaya III, 15[302] (vv. 54-55*a*), and to be 'acute gout,' or some other kind of rheumatic complaint.

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by a combination of such influences, (361) or who suffer from remittent fever, abdominal tumours due to *deranged* blood, deep-seated abscesses, sciatica, spleen, abdominal tumours due to *deranged* air, and ..... (362) Also women *should take it* who suffer from any disease of the womb[115], and .....; and who do not conceive when the time of puberty has arrived, (363) also such as have a protracted parturition, as well as such as are barren, or suffer from some defect in the womb. A barren woman who (preparatory to cohabitation) has bathed herself after menstruation is sure to conceive; there is no doubt about this. (364) In fact, it should always be given to a woman when she has taken her bath after a period of menstruation. It is an excellent preparation to produce strength and colour, and to create intelligence and (365) memory. It is altogether a very effective strengthening medicine which cures all diseases and causes children to grow. (366*a*) It is an ambrosia-like medicine which may be administered in all four forms.[143]

(XII) The ŚVADAṂSHṬRÂ Oil,[144] in 12 ślôka.

(366*b*—379*a*.) I will now explain the Śvadaṁshṭrâ oil[145] (367), by the proper application of which men's nervous diseases[109] may be overcome. Listen to me! Nabhas and Nabhasya[146] are the two best months of the seasons (368), in which numerous *medicinal* plants spring up on the face of the earth, made to grow by the showers which fall from the seasonable rain-clouds (369) on the ground covered with the young crops. Then take up *that plant* at a time when it has yet nō flowers nor fruit, as it grows in the field in a healthy and good condition; (370) and having collected it at an auspicious moment, on a favourable day, put it in a clean state in a clean wooden mortar, and pound it. (371) Then strain as much as one âḍhaka[9] of its juice through a piece of cloth and add to it one prastha of oil and four times as much of milk, (372) also eight pala of molasses, and six pala of ginger. After boiling *the whole*, let it stand in a pure, clean and spotless vessel. (373) Of this *preparation* a small quantity may be drunk at a time, and *afterwards* one should drink milk ....., and eat molasses, together with ginger, (374) and when the oil is digested, one may partake of Shashṭika rice[147] cooked

[143] By the "four forms" are probably meant the following: 1, *pâna* or 'potion,' 2, *abhyaṅga* or 'liniment,' 3, *vasti* or 'enema,' and 4, *nasya* or 'errhine.' These four forms are enumerated above, in verse 356, also verses 305, 332, 339, *et passim*. Both the Charaka and Suśruta give this four-fold division; thus, Suśruta IV, 31[559] (§ 13) divides medicated *snêha* (oils, etc.) into three classes: *khara* or 'thick,' *madhyama* or 'middling,' and *mṛidu* or 'soft,' 'thin,' and says that a *pâna* should be *mṛidu*, while an *abhyaṅga* and a *nasya* should be *madhyama*, and a *vasti* should be *khara*. The Charaka says: *kharô 'bhyaṅgé mṛidur nasyé, pânê vastau cha madhyamaḥ*, i.e., 'for ointments (an oil) should be thick, for an errhine it should be soft and for a potion or enema it should be middling.' See also Suśauta IV, 31[536] (§ 1), where some sub-divisions are enumerated. A different four-fold division, applicable to oils applied to the head, is given in the Ashṭâṅga Hṛidaya I, 22[142] (v. 23), and Dutt's Hindu Materia Medica, p. 18. This division, of course, cannot be here intended.

[144] This formula is found in another, but very much contracted, recension in the Charaka VI, 16[316]. In a third recension it is given in the Vangasêna XXIV[465] (vv. 612-614). In this the ingredients are the same, but all the proportions differ.

[145] The construction of the original text is here very awkward. *Svadaṁshṭrâ-vâta-nirjjayam* seems to form a compound phrase. I would suggest to read *śvâdaṁshṭraṁ vâta-nirjjayam*.

[146] *Nabhas* and *Nabhasya* are the two months of the rainy season, usually called Śrâvaṇa (July-August) and Bhâdra (August-September). On the seasons, see *ante*, p. 20, note 69.

[147] *Shashṭika* (*scl. vrîhi*) or 'sixty-days' (rice),' also called *gaura-shashṭika* or 'the white sixty-days' rice' (see Vangasêna LXXXIX[1079], verse 2*a*), is a white variety of rice which ripens in sixty days from the sowing, between Jyêshṭha (May-June) and Śrâvaṇa (July-August). This and the red varieties of rice (*rakta-śâli* or *lôhita-śâli*) are considered the most superior for the dietary; see the Charaka I, 27[179], Suśruta I, 20[77] (§ 2), Ashṭâṅga Hṛidaya IV, 8[366] (v. 120). The red variety, accordingly, is often simply called *śâli*, i.e., 'the (wholesome) rice'; see the Charaka I, 5[37], Vangasêna LXXXIX, verse 1*a*[1078].

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with milk. Now, listen, as I tell you the diseases which it relieves. (375) It is an excellent oil . . . . . , and most highly valued as a remedy for people afflicted with nervous diseases. (376) It is known as the Ajita (or 'invincible'), and promotes the growth of men's strength and health. It removes the *vitiated* air, when it has penetrated through the whole body, (377) . . . . . and such as are moving about. It cures paralytic shaking and trembling. It is also beneficial to people suffering from sciatica, (378) also in the case of fistula in ano, skin-diseases, and abdominal tumours, also to people suffering from epilepsy, and to young women who suffer from diseases of the womb. (379*a*) All these diseases it infallibly destroys, just as the thunderbolt destroys the Asuras.

(XIII) An Oil for an Errhine for Headache.[148]

(380—382.) Boil one kuḍava[9] of oil with twice as much of the juice of chebulic myrobalan, throwing in also pastes of one karsha each of the following drugs: (381) liquorice, Prapauṇḍarîka[119], fresh blue lotuses, long pepper, and sandal. This oil should always be administered with two fingers as an errhine.[149] (382) It cures any complaints in the head; it also restores the black hairs of an old man, after *being used for* one year.

(XIV) An Oil for an Antifebrile Enema,[150] in 3 ślôka.

(383—385.) *Take* Jîvantî (*Dendrobium multicaule*), liquorice, Mêdâ[56], long pepper, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Riddhi[56], *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), bêl, dill, Śatâvarî (*Asparagus racemosus*), (384) and having made them into a paste, boil *the whole* in milk and water, together with clarified butter and oil. This oily enema[110] makes a remedy for fever. (385) Through removing the *vitiated* humours by the excretory passage and *thus* restoring the balance of the elements[140], any one whose body is afflicted with diseases becomes infallibly cured of fever.

(XV) An Oil for an Enema,[151] in 4 ślôka.

(386—389.) Take long pepper, liquorice, bêl, dill, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Kushṭha (*Saussurea Lappa*), zedoary, root of Pushkara[12], plumbago-root, and deodar, (387) and having made them into pastes, boil them in oil with twice as much of milk. This makes a most excellent oily enema[110] for piles and

[148] This formula is found in a more concise recension in the Charaka VI, 24[799] (ll. 4-6, where read *sa-dvir-âmalaki-rasaḥ*, and *sa-pratimarśaḥ*), and Chakradatta LV, 52[560]. In another still shorter recension, omitting the proportions, it occurs in the Vangasêna LXIV[729] (v. 180), and Aṣhṭânga Hṛidaya VI, 24[519] (vv. 44*b*-45).

[149] That is, it should be administered (as the Charaka recension states, see note 148) in the form of a *pratimarśa*. On this see Dutt's Hindu Materia Medica, p. 17, and Śârngadhara III, 8[377] (v. 36). It is done by dropping two drops of the medicated oil, at a time, into the nose to be snuffed up. Each drop is to be let fall into the nose with two fingers (as in the case of an *âśchyótana*, see *ante*, p. 20, note 62). According to the Aṣhṭânga Hṛidaya I, 20[135] (vv. 9*b*-10*a*), Vangasêna LXXXIII[1049] and Śârngadhara III, 8[311] (v. 37), the drops are formed by dipping the forefinger, two joints deep, into the oil, and allowing the adherent oil to drop from it.

[150] This formula is found in a practically identical recension in the Charaka VI, 3[489] (ll. 15-18), and in another, only slightly differing, in the Aṣhṭânga Hṛidaya IV, 1[320] (vv. 121*b*-123*a*).

[151] This formula is found in the identical recension in the Charaka VI, 9[571], and in another, also practically identical recension, in the Vangasêna V[150] (vv. 102-105), Aṣhṭânga Hṛidaya IV, 8[364] (vv. 89*b*-93*a*), and Chakradatta V, 39[128].

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flatulency. (388) It cures prolapsus ani, colic, strangury, and dysentery, infirmity in the hips, thighs or back, costiveness, and pains in the groin, (389) slimy discharges, inflammation of the rectum, obstruction of wind and fæces, and frequent ineffectual straining. It is an oily enema which overcomes *all these diseases*.

(XVI) An Oil for the cure of Nervous Diseases,[152] in 3 ślôka.

(390—392.) Take five prastha[9] of the juice of radishes and four of curds, also three kuḍava of śukta[46] and three of oil, (391) also four pala of rock-salt and eight of fresh ginger; but if fresh is not available, let it be sixteen pala of dry ginger. (392) This *preparation* relieves sciatica, paraplegia, and acute gout, also all diseases of the hips and nervous diseases due to hard drinking..

(XVII) An Oil for an Errhine for Hair and Head diseases,[10] in 3 ślôka.

(393—395.) Take the following ten ingredients: liṇuorice, Prapauṇḍarîka[119], Vṛihatî (*Solanum indicum*), rock-salt, and seeds of Aḍhakî (*Cajanus indicus*), also half-ripe bél, Harêṇu (*Piper aurantiacum*), the two Haridrâ[52], and long pepper. (394) Make pastes of one aksha[9] each of these, and boil *the whole* slowly in half a prastha of oil and four times as much of milk, and, after clarifying it, administer it perseveringly in the form of an errhine. (395) By this preparation wrinkles and grey hair, ... , brown spots on the face, ... , and all (diseases of the head) are cured. So the medical authorities declare.

(XVIII) An Oil to remove Wrinkles and Grey Hair.[10]

(396—398.) Take one prastha each of the juice of emblic myrobalan, oleander, Bhṛingaraja (*Eclipta alba*), and (sweet) oil, (397) and boil these four prastha in a new vessel of iron. Then let it stand for a month in a box made of piasâl-wood (*Terminalia tomentosa*). (398) This oil removes wrinkles and premature grey hair, and may even change the white colour of cows, dogs, asses, camels, and white-feathered birds.[153]

(XIX) A Formula for curing Adenia.[154]

(399—401*a*.) Take equal parts of Phaṇijjhaka (*Origanum Marjorana*), Kshavaka (*Achyranthes aspera*), Nâdêya (*Sesbania ægyptiaca*), Navamâlikâ (*Jasminum Sambac*), sonchal-salt, Vachâ (*Acorus Calamus*), and asafœtida. (400) *That is, of these drugs* take one aksha[9] each, and boil them in one prastha of oil over a gentle fire, together with an equal part (*i.e.*, one prastha) of the urine of a faultless female animal[155] and four parts (*i.e.*, four prastha) of goat's milk. (401*a*) Then administer *the preparation* in the form of an errhine to cure adenia.

[152] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Vangasêna XXIV[382] (vv. 391-393) and Chakradatta XXII, 89[399].— *Vâta-hara* is an abbreviation of *vâta-vyâdhi-hara*. See *ante*, note 109.

[153] The effect on the white colour of animals is only added *in majorem gloriam* of the oil.

[154] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Charaka VI, 24[791] (ll. 14-18), given in the section on head-diseases.

[155] *Sasyikâ* must here refer to the cow, according to the rule given in Part I, verse 59 (fl. 3*b*[16]). The word *sasyaka* is, in Pâṇini 5, 2, 68, said to mean 'endowed with good qualities,' as *sasyakô maṇih* 'a faultless gem,' *sasyakô vatsaḥ* 'a faultless calf,' see the Petersburg Dictionary.

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(XX) *Another* excellent Formula for Adenia.[156]

(401*b*—403*a*.) Take a dead black snake, and place it in a new (earthen) vessel, (402) and having *covered its mouth* with a plaster (of clay), roast it, thus enclosed, over a very strong fire. When done, mix it up with oil, and place it as a plaster over his (*i.e.* the patient's) enlarged glands. (403*a*) An application of *this remedy* for no more than seven days will effect a cure of the adenia.

[156] With this formula may be compared one in the Ashṭânga Hṛidaya VI, 30[535] (vv. 28*b*, 29*a*), which recommends, among other things, an ointment made with the burnt (*dagdha*) body of a black snake which has died naturally (*svayaṁmṛita*) and the oil of *Inguda* (Balanites indica). The 'black snake' is a variety of the *Naga tripudians* or Cobra. Of this species there exist several varieties in India, the prevailing colour of which is black or blackish, with certain white marks. See Dr. Günther's Reptiles of British India, p. 339.

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THE BOWER MANUSCRIPT.

Part II.—Leaf I.

Plate VI.

Obverse.

1. □मस्तथागतेभ्यः प्राक्रणीतैर्महर्षीणांयोगमुख्यैस्समन्वितम् वक्ष्येहं सिद्धसंकष्पनाम्नावैनावनीतकम् ॥ नानाव्याधिपरीतानां नृणां स्त्रीणाञ्चयद्धितम्
2. कुमाराणांहितंयच्चतत्सर्व्वमिहवक्ष्यते ॥ समासरतबुद्धीनांभिषजां प्रीतिवर्द्धनम् योगवाहुल्यतश्चापिविस्तरज्ञं मनोनुगम् ॥ अध्यायंचूर्णयोगा नांप्रथमंचात्र
3. ~ वक्ष्यते द्वितीयंघृतपानानांतृतीयं तैलसंज्ञितम् चतुर्थंमिश्रकंनामनानाव्याधिचिकित्सितम् पञ्चमंवस्तियो गानांरसाय न विधानतः~
4. सप्तमंचयवागूनांद्वष्यमष्टमसुच्यते नेत्रां जना नां नवमंदशमंकेशरञ्जनम् अभयाकल्पनामाख्य मत्रैकादशमुच्यते द्वादशंस्याच्छैलजतोश्चित्र
5. कस्यचयोदशम् कुमारभृत्यमप्यत्रस्याच्चतुमिष्यते वन्ध्याचिकित्सिताख्यंचन्नेयंप च्चदशंबुधैः सुभगा चिकित्सिताख्यच्चतथाषो डशकंमतम् इत्येतेषोड
6. शाध्यायाविज्ञेयानावनीतकम् नेदं दद्यादपु त्रायनचा भ्रा त्रेक थच्चन अग्निथेप्रस्तवोन स्यात्कर्त्तव्यइतिमेमतिः ~॥◎
7. ता लीसपत्रंमरिचंनागरंपिप्पलीतथा यथोत्तरंभा गवृ द्धा स्त्रगेले चार्द्धभागिके पि प्यत्यष्टगुणाचात्रप्रदेया
8. सितशर्करा कासश्वासारुचिहरंतच्चूर्ष्णभक्तारोचनम् हृत्पाण्डुग्रहणीशोषका सप्लीहज्वरापहम् कृर्द्य तीसारगु ल्मप्लंमूढवातानुलोमनमिति ◎ तालीस
9. कंनामचूर्ष्णम् ◎ यवानीं तिन्तिडीकांचनागरं सांल्लवेतसम् दाडिमं वदरञ्चाम्लंकार्षिकान्युपकल्पयेत् धान्यसीव र्चलाजा जीवरांगंचार्द्धकार्षिकाःपिप्य
10. □ीं शतं त्वेकंद्वेशतेमरिचस्यच शर्करायाश्चत्वारिपलान्येकत्रचूर्ष्ण येत् जिह्वाविशोधनंहृद्यं तच्चूर्ष्णभक्तारोचनम् हृत्प्लो हृपार्श्वशूलघ्नंविवन्धानाहना
11. ~ शनम् कासश्वासहरंग्राहिग्रहण्यर्शोविकारनुदिति ◎ षाडवंनामचूर्ष्णम् ◎ ॥ ◎

Reverse.

1. □□□□□□□□कापिप्पलीविश्वभेषजम् मातुलुंगरसक्षौद्रलीढःश्वासनिबर्हणम् ~ लाजा पा ट□□□नश्चांजनंपिप्पलीकणाः शिरीषपुष्पस्व
2. रस□क्तःश्वासहरःपरःमधुकंमरिचंभार्गीमृद्वीकापुष्करागुरु मधुसर्पियु तोलिहो हिक्काश्वासनिवारणः ॥ शिखिनाडंरुरोःशृंगमृष्यस्कन्धघृता
3. प्लुतंदग्धमन्तःपुटेश्वासीलिह्यात्तन्मधुसर्पिषा ~ प्रवाडशंखचिफला चूर्णंमधुघृताप्लुतम् पिप्पलीगैरिकक्षैवलेह्यंहिक्कानिवारणम् श्रण
4. वीजंप्रवाडांश्चगैरिकक्षैवलेहयेत् हिक्कायांमधुसर्पिभ्यांखरोष्ट्राश्वास्थिभस्म च पिवेदेरण्ड तैलंवा वारुणीमण्डमिश्रितम् हिक्काश्वास
5. निवृत्त्यर्थंस्निग्धःसंशोधनंपिवेदिति ◎

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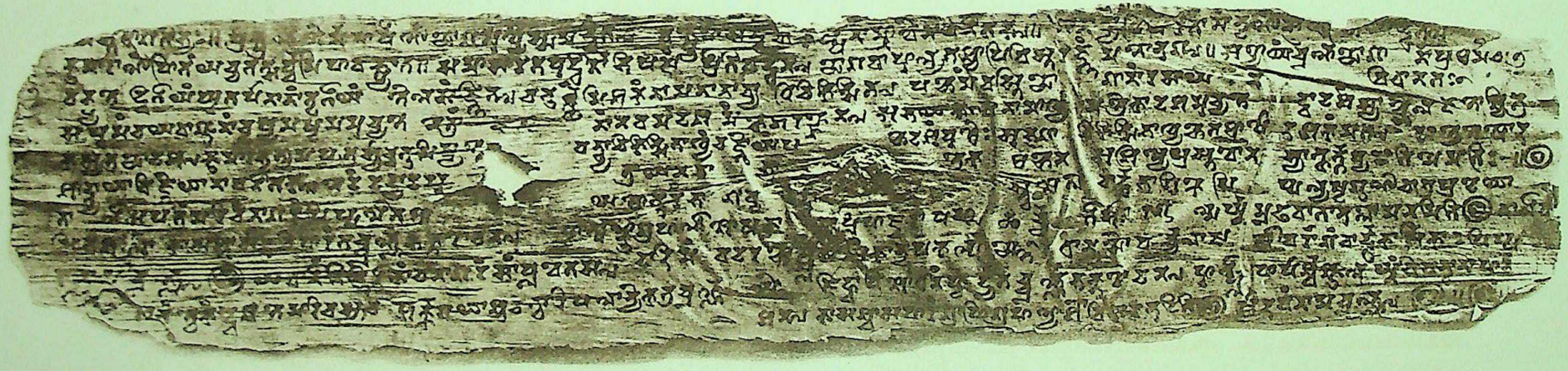
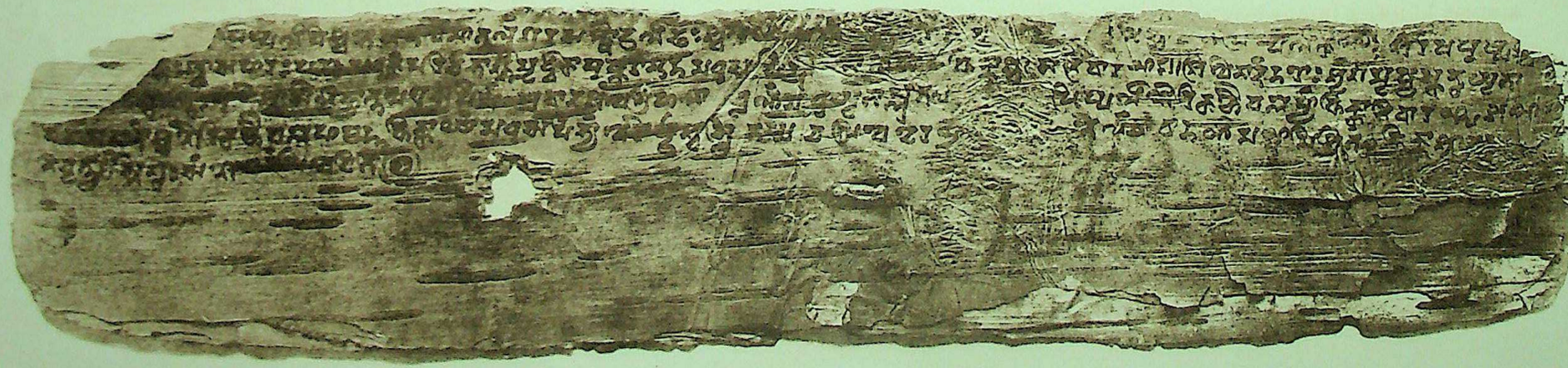
Part II. Leaf 1. Plate VI.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta. January 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 2.

Plate VII.

Obverse.

1. □□□□ंतुकाक्षीरींपिप्पलींबहुलांत्वचम् अंत्यादूर्ध्वद्विगुणितंलेह्येन्मधुसर्पिषा चूर्णितान्प्राश्येद्वातश्वासकासकफानुदः पार्श्वशूलिनमल्पाग्निंसुसजिह्व
2. म रोचकिम् ◎ वर्द्धमानकंनामचूर्णम् ◎ षडीपुष्करजीवन्तीचोर कागुरुनागरैःपिप्पली मुस्तसुरसत्वगेलोदीच्य भागिकैः तामलक्यास्तु चूर्णन्त
3. च्छर्करार्द्धगुणाभवेत् श्वासकासज्वरहरं पार्श्वहृच्छूलनाशनमिति‡ ◎ षड्यादिकं नाम चूर्णम् ◎ हिंगुं त्रिकटुं कं पाठांह वृषामभयांषडीम् अजमोदा
4. जगन्धेचतिन्तिडीकांह्लवेतसम् दाडिमंपुष्करंधान्यम जाजींचित्रकंवचाम् द्वौत्रारीलवणेद्वेचत्र्य द्वैक त्रचूर्ण येत् चूर्णमेतत्प्रयोक्तव्यमन्नपानेष्व
5. नत्वयम् प्राग्भक्तमथवापेयंभक्तेनोष्णोद केन वा पार्श्वहृ द स्तिशू लेषुगुल्मेवात कफोल्बणे ग्रहण्यर्शोविका
6. रेषुप्लीहेपाण्डामयेरुचौ आनाहेमूत्रक्ल च्छ्रेचयोनीगुद रु जा सुच उ रोविवन्धेकासेच हिक्काश्वासेगलग्रहे भावितं
7. मातुलुंगस्यचूर्णमेतद्रसेनवाबहुशोगुडिकाःकार्याःकार्षिकास्स्युस्ततोधिकम् ◎ मातुलुंगगुडिकाना म ◎ कटुत्रिकं तिक्तकरो हिणीं यवं चिरातत्तिक्तोथश्च
8. तक्रतोर्यवाः समाःस्युरेतेद्विगुणंतुचित्रकाद्विरष्टभागंःकुटज त्वचंतथा सुसूक्ष्मपिण्डंशिशिरांबु संयुतं पिवेन्मनुष्योर्द्धपलं गुडान्वितम् ज्वरंप्रमे
9. हंश्वयथूनरोचकंह्यसद्रजोगुल्ममथापि पाण्डुताम् अन्येपियेपित्तकफानुब न्धा रोगानरा णांसुभृशा तुराणाम् सर्व्वा ज्वयेच्चूर्णमिदं प्रयुक्तम्
10. आत्रेयजुष्टंलगुडाख्यमग्र्यमिति ॥ ◎ लगुडचू र्णनाम ◎ त्रिफलायास्त्रयोभागा भागा त्रिकटुकात्त्रयः चित्रमुस्ताविडंगानांभागाःस्युर्न्नवचायसात् ◎

Reverse.

1. न□यसमिदंचूर्णपाण्डुश्वयथुरोगनुत् ◎ रास्नांससौवर्च्चलभद्रमुस्तामगारधूमंकटुकत्रिकंच त्रारीयवानांषडित्रेत्समांशाभागाःसमाश्चूर्णकृताविधेयाद्दति ◎
2. □□ुरोगप्रशमनः ◎ रसाञ्जनंदारुहरिद्रिकात्वचन्तथाभवेत्तेजवतीसपिप्पलीसमानिकुर्यात्तुलिता निबुद्विमा श्लेनपिष्टागुडिकानिधा पयेत् शमेति रक्तं
3. मुखपाकमेवचगलग्रहंकण्ठविडालिकांतथेति ◎ मुखरोगघ्नागुडिका ◎ त्रिफलायास्तुकु डवंपि प्पल्याः कुडवंतथा विडंगमरित्राभ्या त्रकुडवेद्वे
4. ९ समावपेत् पलंपलंच कुर्व्वीतदंतीचित्रकयोरपि ग्रन्थिकात्पिप्पलीमूलात्पलं कुष्ठपल न्तथा शृंगवेरपलेद्वे च••• व्यफलानिच पेष्यान्यर्धपलीनानियानितानि
5. निबोधत~रास्नांवलांगोक्षुरकंमधुकंदेवदारुच वचांप्रतिविषां पा ठांसु स्तांकटु करोहि णीम्कङ्कलंशारिवे द्वेचश्यामाभल्लातकानिच पुनर्न्नं
6. वांतेजवतीं त्वचंपत्रंश तावरीम् निचुलंत्रि वृतांभार्गींकु ट ज स्यफ लंत्वचम् एतदौ षधसंभारंसूक्ष्मचूर्णंतुकारयेत्
7. यावदेतद्भवेच्चूर्णंद्वि स्तावत्स्यादयोर जः तदेकत्र कृतं युक्त्या लेह येतमधुद्र वम् क्षीरं चानु पिवे युक्त्यानिरन्नक्षीरसेविता अयो
8. रजीयमित्ये तत्स्या तंसिद्धंरसायनम् संवत्सरप्रयोगेनशतंवर्षा णि जीवति मासद्व येनमनुजो जीवेतशरदांशतम् निहन्याच्छ्वयथुंचोग्रंवृत्रमिन्द्राश्च
9. निर्यथा पाण्डुरो ग मथार्शांसिमन्दमग्निंक्रिमीनपिभगन्द लांकामलांचकुष्ठाणिज ठरारिंच प्लिहं गुल्मानप स्मारं शूलानिपरिकर्त्तिकाम्
10. य स्निग्धस्निग्धिकारेतुयुज्य तेयमयोरजो तांस्तान्निहंतिवैसद्यो देवारीन्कुलिशोयथा अनु प्रयोगोलाजानांस क्तवोमधुसंयुताः

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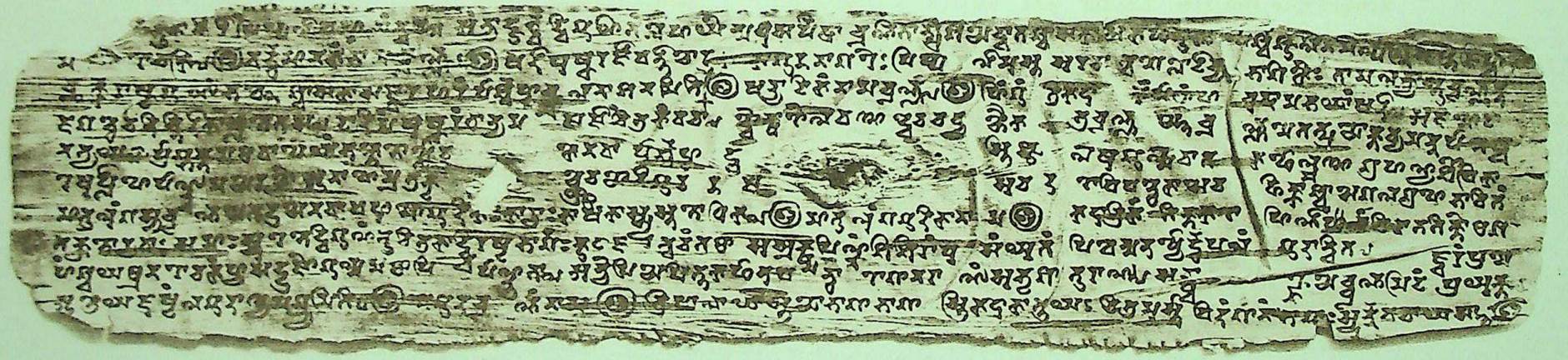
Part II. Leaf 2. Plate VII.

Obverse.



Reverse.

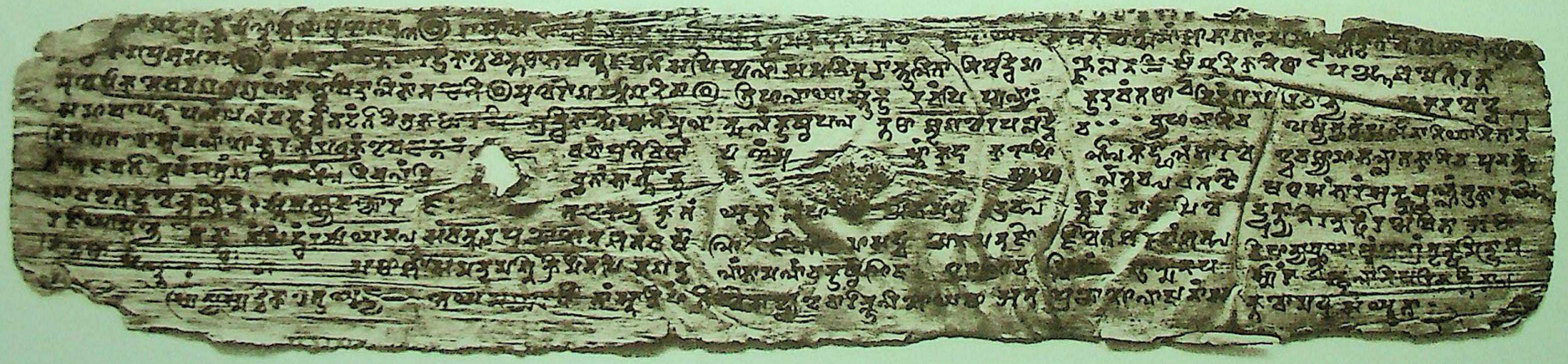


Photo-etching. ORIGINAL SIZE. Survey of India Offices, Calcutta, January 1893.

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THE BOWER MANUSCRIPT.

Part I.—Leaf 3.

Plate VIII.

Obverse.

1. □रानुपनालेह्याःस्युःसप्ताष्टौदिवसानितु ॥ ◎ अथोरजीयत्रामचूर्णम् ◎ मुस्तैलाचन्दनोशरयवानीव्योषवत्सको फलंत्रिकटुकादारुदार्व्वीत्वक्पर्ण्पटत्वचःपटोलनिम्ब
2. षड्ग्रन्थामूर्व्वाभूनिम्ब शिग्रुकाःचूर्णा खायन्तिसौरा ष्टसूक्ष्माप्रतिविषाःसमाः तिक्तकोनामहृद्रुल्मशूलहासान्निपातनुदिति ◎ तिक्तकंनामचूर्णम् ◎ पिप्पल्यति
3. वि षाहिंगुनागरेन्द्रयवावचा पाठाजमोदाक टुका ह षसौवर्च्चलाभयाःत्रषद्दादशकंचूर्णमजी र्णानाहशूलनुदिति ◎ त्रषद्दादशकंनामचूर्णम् ◎
4. मागध्या कुडवःस्यान्मरिचा दपिचकुडवस्तथा देयः नागरपलानिषड्डः पंचचत्वालीसपत्रस्य सूक्ष्मेलायाःकर्षोगुडस्यदद्याद्विषक्तथार्द्धतुलाम् एतच्चूर्णंकृत्वा
5. गुडिकाःपलसंमिताःकुर्यात् कासंश्लेष्मो□ कंभक्तस्यारोचकंविषममग्निम् शमयत्यजीर्णमेवच गुडिकासिद्धार्थिकानाम ◎ सिद्धार्थिकागुडिका ◎ सूक्ष्मेला
6. त्वचनागपुष्पमरिचंस्यात्पिप्पली नागरम् एलाभागविवर्द्धितैः समधृतैश्चूर्णैः समाशर्करा एतच्चूर्णमजीर्णगुल्मजठरेष्वर्शस्सु हृद्रोगिणाम् हिक्का
7. श्वासिपुपार्श्वशूलिषुहितंकण्ठेविकाराश्चये ◎ वर्द्धमानकंनामचूर्णम् ◎ सूक्ष्मे लासुरसं हिंगू तिन्तिडीकाम्लवेतसे एलांतामलकींजीवांषडींपुष्क
8. रमेवच भिषक्तुष्करमूलञ्चकासश्वासिषुयोजयेत् हिक्कासु पार्श्वशूलिषुवातेचकफसंवृ ते ◎ सूक्ष्मेलावर्द्धमानकं ◎ श्लो॥ सौवर्च्चलाम्लवेतसपिप्पल्योनागरंवचां
9. हिङ्गुम् हृज्जठरशूलनाशनमौषधमुष्णाम्बुनापेयम् ◎ सौवर्च्चलाद्यचूर्णम् ◎ कुटजयवपिप्पलीनां द्वेकर्षेमधुरसायसार्द्धप लम् पाठापलञ्चदद्यात्
10. द्वेचपलेशृंङ्गवेरस्यसौवर्च्चलस्यकर्षेकर्षेचारस्ययावशूकस्य ~

Reverse.

1. □□स्तथार्द्धकर्षंतञ्चूर्णंकारयेत्सूक्ष्मम् अस्यतुमार्ज्जारपदंपिवेन्नरःसर्प्पिषायवाग्वावा मद्यं वा शीलयतामद्येनालोड्यपातव्यम् एतन्निहंत्यजीर्णं श्लो□
2. मेहञ्चपाण्डुरोगञ्च सभगन्दरार्शांसिचपीत्वारिष्टंप्रयोगेन ॥ ◎ चूर्णारिष्टंनाम ◎ हिंगुभागोभवेदेकोवचायाद्विगुणोभवेत् विडंत्रिगुणितन्दद्याच्छृंगवेरंचतु
3. र्गुणम् यवानिकापञ्चगुणाषड्गुणाचाभयाभवेत् चित्रकःसप्तगुणितःसूक्ष्मचूर्णानिकारयेत् एतच्चूर्णंकृतंसूक्ष्मंपाययीतप्रसन्नया मद्येनवातथान्येनदद्यादुष्णो
4. दकेनवा गुल्मप्लंदीपनीयञ्च अर्शोघ्नंशूलनाशनम् कासश्वासहरञ्चैवचूर्णमानाहनाशनम् आचेयविहितंमुख्यंनाम्नाशार्दूलमुच्यते ◎ शार्दूलंचूर्णश्लो५॥◎॥
5. ३ सौवर्च्चलस्यचपलंद्विगुणंचाम्लवेतसम् चतुर्गुणमजाजीनांमरिचञ्चाष्टमंभवेत् मातुलुंगरसेनैतद्गुडिकांकारयेद्विषक् प्रशान्तमग्निञ्जनयेद्वातशू
6. लञ्चनाशयेत् ◎ आम्बिनीमातुलुंगगुडिका ◎ स्यान्मातुलुं गस्यरसंसप्तकंचीण्यूषणान्यम्बिलवेतस ञ्चविडंयवानीं लवणोत्तमाख्यंसौवर्च्चलंस्या
7. द्गुडिकाथकार्याः अर्शांसिताःसंशमयन्ति पी ता: शूलानिहन्युर्हृदिपार्श्वयोश्च आनाहयोगानपिचातिसारमरोचकंवातकृतञ्च गुल्मम् ◎ आम्लिकामातुलुंगगु
8. डिका ◎ ॥ स्याच्चित्रकंत्रिकटुकंसहपुष्करेणहि ह्रीम्लवेतसयुतांसविडाश्वगन्धाम् कुस्तुम्बुरूणिवच यासहदाडिमञ्चसौवर्च्चलंयवम यंतुनवञ्च
9. क्षारम् दद्यात्तुलाष्टतसमांशनवांयवानीम् क्षणाज गन्धपिशुनामरजामजाजीम् तज्ञास्करांशुपरिशु ष्कसमाहितांशंचूर्णंभिषक्तमरसंतनुयोजयीत
10. तद्बीजपूरकरसैर्न्निचितंप्रपिथ कुर्याद्विस्तयगुडि कावदरप्रमाणाः एकामरिष्टमधुमाधवशार्क्करेण काल्यंपिवेतसुरया

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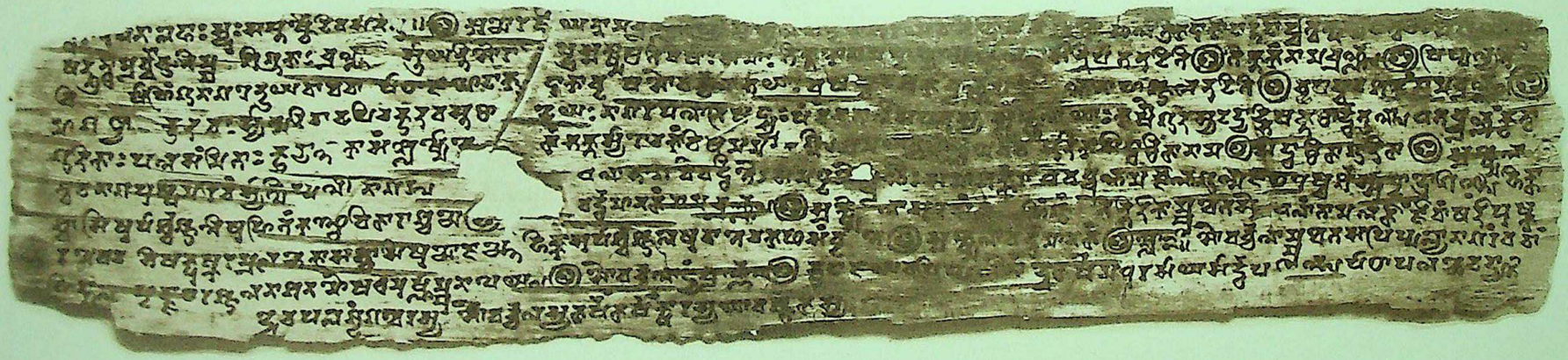
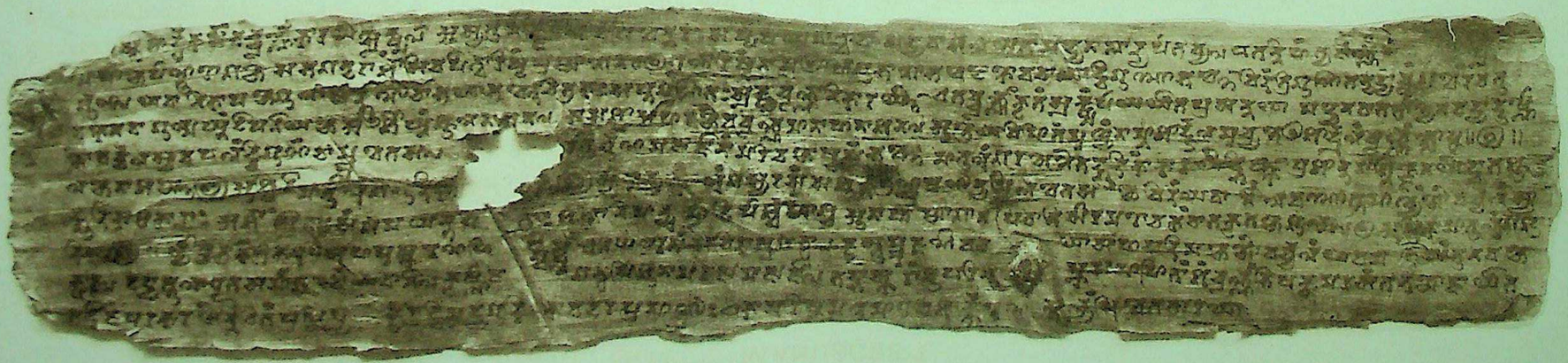
The Bower Manuscript.

Part II. Leaf 3. Plate VIII

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching. Survey of India Offices, Calcutta, February 1893

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Part II.—Leaf 4.

Plate IX.

Obverse.

1. दधिमस्तुनावा कासंश्वासंपाण्डुरोगश्चिरस्थंग्लीहश्चोग्रंशूलमानाहसुग्रम् हिक्कांहृद्रोगंजाड्यतां ष्ठीवनत्वमामा तिसारश्चसशूलगुल्मम्विषूचिकामलसकमग्निमार्द्दवम्
2. प्रवाहिकांगुदपरितापमर्शसाम् श मेन्तितावधिवदिहोत्तमंतमः प्रयोजिताह्यपिखलु घर्मवारिणा ◎ आख्विनीमातुलुंगगुडिका श्लो ६ ◎ पाठाकलिंगयव
3. मुस्तकरोहिणीनांभागाःसहातिविषयाधरणानिकुर्यात् कुर्याच्चतुर्थधरणेनसमांहरिद्रां मूत्रेणगोः सहपिवेदथचूर्णमेतत् कुष्ठाग्निषड्डि ▫▫▫▫
4. निहंतिदेहे स्थानानिनाशयतिसप्तमहाक्षयस्य गुल्मांश्चनाशयतिमासकृतःप्रयोगः सर्व्वान्निकस्य घृतमांसपरस्यजंतोरिति ◎ गुल्मचूर्णमाख्विनम् ◎
5. पिप्पलीसविडक्षारास्तथैवचसुवर्च्चिका शृंगवेरंसमरिचंसैन्धवंलवणंतथा यवानीमथदन्तीञ्च वृहतावत्सकंतथा सौवर्च्चलमजाजींचत्रिफलाञ्चावदा
6. पयेत् समभागानिसर्व्वाणिसूक्ष्मचूर्णानिकार येत् चूर्णयोगो भवेच्छ्रेष्ठोगोमूत्रेणसुभावितः एतत्स्निग्धशरीरस्य स्निग्धाहारस्यदेहिनः
7. विडालपदमात्रंतुदद्यादुष्णेनवारिणा परिजी र्णे ततस्तस्मिन्यदाततृ षितोभवेत् घृतगन्धामवक्षारीन्दाडिमस्यरसेनवै पाययीत भिषक्श्रेष्ठस्तदासंप
8. द्यतेसुखी तस्यांतुपरिजीर्णायामाहारार्थीयदाभवेत् तदालोहितशालीनांसुस्निग्धंमृदुचोदनम्भोजयेज्जांगलरसैर्व्यक्ताम्ललवणीकृतैःविषूचिकाया अर्शस्सुविकारा
9. विविधाश्च ये दुर्भुक्ते चाप्यजीर्णे च तथा पाण्डामयेषु च वातगुल्मेषु च तथा ग्रहणीदोषिणश्च ये एतद्योगं प्रयुञ्जानः सुखमाप्नोति मानवः◎ मागधंचूर्णम्◎
10. उमेहरिद्रेमरिचंपञ्चकुष्ठंसपिप्पली कर्प्पासमूलंमांसीचस्वर्ज्यःक्षारमथाष्टमम् एतानिसमभागानि दृषदायां प्रपीषयेत् कोलास्थिमात्रांगु▫▫▫▫यां
11. ~ परिशोषयेत् ततस्तु गुडिकामे कांदद्या दुष्णेन वारिणा ~

Reverse.

1. ▫▫▫▫▫▫तेरोगजातानिताञ्छृणु अजीर्णकमुदावर्त्तंमूत्रकृच्छ्रंगलग्रहम् आनाहंवातगुल्मञ्चयच्चलूताविषंभवेत् सर्व्वदूषीविषहत▫▫▫श्चकदष्टकम्
2. मूढवातंमपस्मारंशाण्ढ्यंशाण्ढ्यपुमांस्वयः भूतग्रहमथोन्मादंमूढगर्भाश्चयास्स्त्रियः दंष्ट्रामूलंविषार्थेषुपानमालेपनंतथा◎हरिद्राचूर्णमाख्विनं श्लो५◎षडीवचा
3. तामलकीपिप्पलीविश्व भेषजम्गुडंघृतेनभर्ज्जित्वाकारयेद्गुडिकांभिषक् उरो घातंप्रतिश्यायंपार्श्वहृत्कुक्षिवेदनाम् शुष्ककासञ्चबलवत्सर्व्वमेतेनसाधयेदिति◎
4. गुडिकागौडिका श्लो२◎इमरिचशतेकार्ये मागध्यापिप्पलीशतञ्चैकम् पलमपिचशर्क्करायाःस्यान्नागरक स्तथामुख्यःस्यात्तिन्तिडीककर्षो दाडिमकर्षःशुचिर्व्वदरकर्षः
5. ५ देयोवरांगकर्षस्तथार्द्धकर्षस्त्वजाजीनाम् अम्ला तकस्यकर्षःकर्षार्द्धन्यान्यकस्यविचितस्य सौवर्च्चलक र्षयुतश्चूर्णारिष्टःपरमसिद्धः एषसमूलानर्शाञ्छ
6. मयेद्ग्रहणीञ्चदीपयतिशा न्ताम् हृद्रोग पाण्डुरोगेनिहंतिकासंसहश्वासमिति◎चूर्णारिष्टः~नावनीतके चूर्णं योगास्समाप्ताः◎॥
7. प्रथमोध्यायस्समाप्तः ◎ इदममृतरसप्र ख्यंरसायनंबलविवर्द्धनंनृणाम् अमृतप्रा शंनामाम्नासर्प्पिरुदारंप्रवक्ष्यामि~आमलकरसप्रस्थः
8. क्षीरवि दार्यास्तथाभवेत्प्रस्थःप्रस्थश्चेक्षुरसस्यहि यष्टीक्षीरस्यतद्वच्च प्रस्थंप्रस्थंसुधृतंघृत स्यदद्याच्छारदस्यान्न औष ध्य श्चसुपिष्टाः
9. इमाःप्रदेयाःप्रमाणेन ऋषभक मृद्विंमधुकंविदारिगन्धांतथापय स्या च्च सह दे वां सानन्तांमधूलिकां •• विश्वदेवाच्च हेमेदेर्थप्रोक्तां
10. शतावरींमुद्गमाषपर्ण्यौंच श्रावण्यथात्मगुप्तांवीराच्चपलार्द्धिकान्भागान् मृद्वीकांकर्जूरंवदराण्यपिक्कु डवसंमितांकुर्यात् अक्षोडतिन्दुकानांनिकोचकानाञ्च
11. ▫गार्द्धम् ◎

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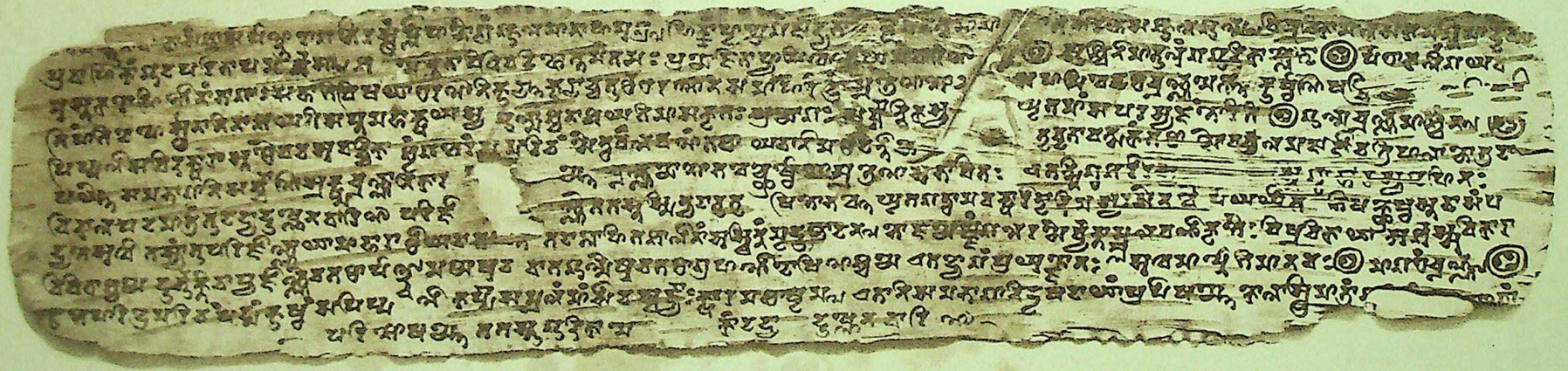
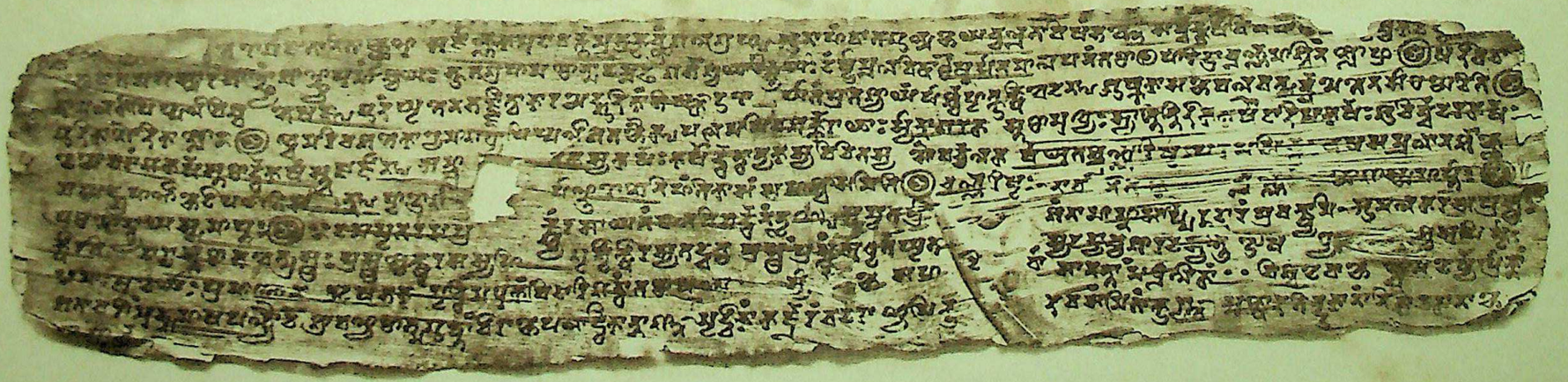
Part II. Leaf 4. Plate IX.

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching

Survey of India Offices, Calcutta, February, 1893

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Part II.—Leaf 5.

Plate X.

Obverse.

1. एतत्सर्व्वज्ञात्वा परिपूतंस्थापयेच्छुभेभाण्ड शीतीभूतेदद्यान्मधुनःप्रस्थसुपूतस्य षोडशपलानिदद्याद्दृतानिसितशक्कराचूर्णस्य मरचाधपलन्दद्यात्पलञ्चसूक्ष्मेल□
2. देयम् सूक्ष्मैरेतैश्चूर्णैरवचूर्ण्य खजेनमन्थयेत्प्राज्ञः तस्यतुमात्रांमतिमानग्निबलंप्रेक्ष्ययुंजीत जीर्णेचजाङ्गलरसैर्भिषजाशाल्योदनंप्रदातव्यम् अ मृत
3. प्राश्यंसुख्यंबलवर्ण्यविवर्द्धनंपुंसाम् क्षीणक्षतेप्रयोज्यंवृद्धेष्वथकर्शितेषुवालेषु ताम्यत्सु तथाश्वसतांप्रयोज्य मेतच्चहिक्कायाम् अमृतंनामविख्यातंसर्पिराचेय
4. निर्मितमिति ◎ अमृतप्राशंनामघृतम् श्लो७०पा०◎ प्रियङ्गुंतगरंकुष्ठंदाडिमंसैलवालुकम् तालीसमेदा त्रिफलांकेसरंवृह तीद्वयम् नीलोत्पलं देवदा
5. रुंचन्दनंद्वेचशारिवे द्वेहरिद्रेविडङ्गंचसुमना कुसुमानिच दन्तीमंशुमतीञ्चैवमांजिष्ठासालपर्ण्यपि अक्षमात्रैर्घृतप्रस्थंपचेत्तोयेचतुर्गुणे एतत्कल्या
6. णकन्नाम पानीयेस पिषांवरम् कासंश्वासं प्रतिश्यायं तृतीयकचतुर्थकौ उन्मादक्षतवैस र्प्पंप्र मेहान्वातशोणितम् हिक्कांक्रर्द्दिंपाण्डुरोगंश्वयथून्
7. मूत्रनिग्रहम् रेतोदोषाश्चयेपुंसांयोनीदोषां श्चयोषिताम् बन्ध्याचलभते गर्भंगरानपिचशातयेत् चूर्ण्ययोगाधिकारेषुविषसन्दूषितेषु च ग्लीहेष्वर्शस्सु
8. गुल्मेषुघृतमेतद्यथामृतम् बलवर्ण्यकरञ्चैवदीपनीयंप्र चारकम् अलक्ष्मीमपिनिर्हन्यात्तिष्ठत्येतद्घृतंगृहे ◎ घृतंक ल्याणकंनाम श्लो ५ ◎
9. जीवकर्षभकौवीराकाकनासामृणाल्यपि मुद्गपर्ण्यौमाषपर्ण्यौमृद्विमेदाञ्चसंहरेत् महासहांक्षुद्रसहांतथा काकोडिमेवच अभीरुपर्ण्यौ हंसपदीं षडीम्
10. □□फलानिच फलंखर्जूरमृद्वीकामाम्रमामलकानिच पिप्पलीं शृङ्गवेरञ्चतथैवगुडशर्क्करां एतेषां गर्भ्भमादद्यात्क्षीरञ्चसहसर्पिषा ०

Reverse.

1. □□□□□□□□पवेद्याधिविनाशनम्
2. एतद्वातञ्चपित्तञ्चंचतका संचनाशयेत् महाकल्याणकंसर्प्पिर्ब्बहुरोगविनाशनम् सिद्धमाचेयनिर्द्दिष्टमगस्त्यायमहात्मनेति ◎
3. महाकल्याणकंघृतंश्लोकपा ० ◎ निम्बंपटोलंदार्व्वीन्दुरालभांतिक्तरोहिणीन्त्रिफलाम् कुर्यादर्द्धपलांशांपर्पटकंत्रायमाणांच सलिलाढकसिद्धानांरसेष्टभागाव
4. शेषितेदद्यात् चन्दनकिराततिक्तकपिप्पल्यस्त्रायमाणाञ्च मुस्तावत्सकवीजंकल्कीकृत्वार्द्धकार्षिकान्भागान् नव सर्पिषश्चषट्पलमेतत्सिद्धंघृतंपेयम् कुष्ठज्वरगुल्मार्शो
5. ग्रहणीपाण्डामयश्वयथुहन्तृ वैसर्प्पकिटिभ□ामाकण्डूपदगण्डनुत्सिद्धमिति◎तिक्तकंघृतम् श्लो५ ⊙ सप्तच्छदंप्रतिविषांशम्याकंतिक्तरोहिणीम् पाठांमुस्तोशीरं
6. ष्ट त्रिफलांप टोलपित्तुसुन्दपर्पटकौ धन्व यवाषकचन्दनमुपकुल्यांपद्मकंद्विरजनीञ्च षड्ग्रन्थांसविशालांशतावरींशारिवेचीभेवत्सकवीजंवाशांमूर्व्वाम
7. मृतांकिराततिक्तञ्चकल्कंकुर्यान्मतिमान्यष्टिह्वाम् त्रायमाणाञ्चकल्कस्यचतुर्भागंजलमष्टगुणं रसो मृतफलानाम् द्विगुणोघृताव्रदेयस्तत्सर्पिःपाय
8. येत्सिद्धम् कुष्ठानिवातपित्तप्रवलान्यर्शांसिरक्तवाहीनि वैसर्परक्तपित्तंवातासृक्क्राण्डुरोगञ्चविस्फोटकान्सपामा मुन्मादंकामलांक्रिमिंकण्डूम् हृद्रोगगण्डपिडकानस
9. द्रजो गण्डमालांच हन्यादेतत्सदः पीतंकालेयथाबलंसर्पिः योगश्चतैरप्यजितं महाधिकारान्महासर्पिः ◎महातिक्तकं श्लोगु ◎ उ मेहरिद्रेमा ञ्जिष्ठापाठाक
10. टुकरोहिणी • चित्रको • थ विडंगाचपिप्पली तृवृतावचा शारिवाकुष्ठमुस्तैलामधुकंचाक्षसंमिताः दापयेच्छंखपुष्पीञ्चगव्यप्रस्थेषुपञ्चसु सिद्धमेतद्घृतं
11. पीत्वाबलवा न्मग्रादनामयःप्रसन्नवर्ण्योमेधावीद्युतिमान्स्त्रीषुचाक्षयःऐतेनवाग्विशुद्धतिव्रह्मधीतंननश्यतिचभूयःस्वरवर्ण्योश्वजननंगर्भ्भंचाधत्तिबन्धानाम्पंचगव्वं□

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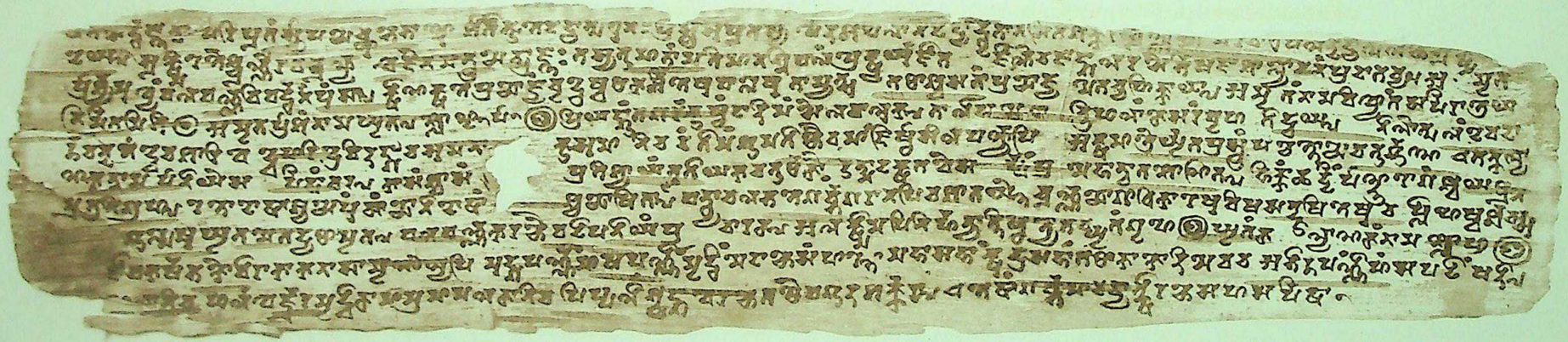
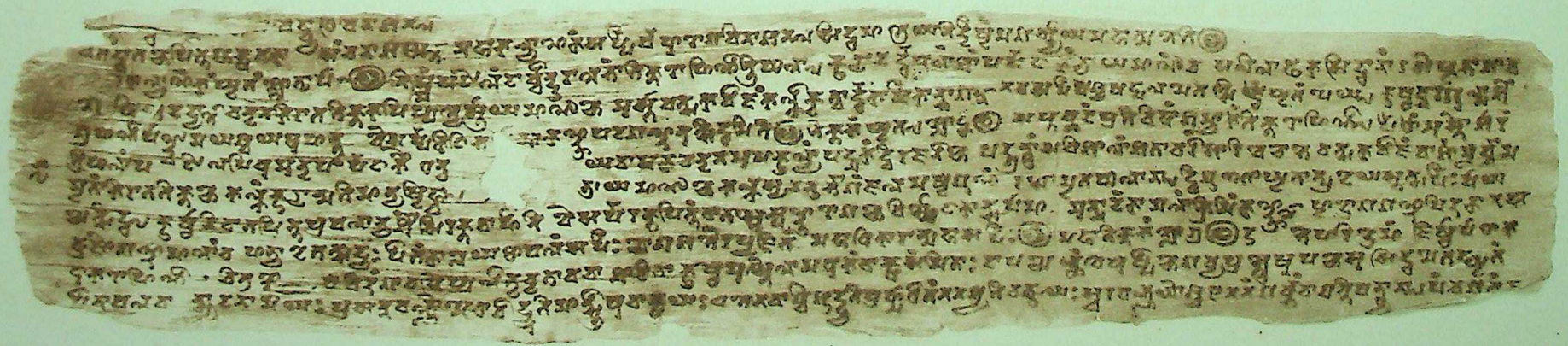
The Bower Manuscript.

Part II. leaf 5. Plate X.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-zinkog.

Survey of India Offices Calcutta. February 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 6. *Plate XI.*

Obverse.

1. विडगाचित्रकादतव्योषक्षरिणपि ◻ल अश्वमूत्रीचित्रवल्लीरन लीकासैन्धव वचाम् घृतप्रस्थंपचेदेभिर्हृन्नातुद्विगुणीकृतम् त◻
2. ङंपाययेद्युक्त्याश्वासार्शोगुल्मनाशनम् ॥ पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः पलिकैः सयवक्षारैर्घृतप्रस्थंविपाचयेत् क्षीरप्रस्थेनतत्सर्पि
3. र्हन्तिगुल्मं कफात्मकम् ग्रहणीपाण्डुरोगघ्नंप्लीहकासज्वरापहम् ◎ षट्पलंनाम घृतम् ◎ श्लो ५ ॥ चूषणंत्रि फला
4. मुस्ताविडंगाचव्यचित्रकैः कल्कैरेतैर्घृतं सिद्धंसक्षीरंवातगुल्मनुत् ◎ चूषणं ◎ द्वयंसशाखंसंकु व्य पचेदष्टगुणेजलेशिष्टे ष्टभागेतस्यैवपुष्पंकल्कंच
5. दापयेत् तेनसिद्धंघृतं क्षौद्रसंयुक्तंपित्तगुल्मनुत् रक्तपित्तज्वरश्वासकासहृद्रोगनाशनम् ◎ वाशा घृतम् श्लो ८ ◎ नागरंपिप्पलीमूलंचित्रकोहस्तिपिप्पली
6. श्वदंष्ट्रापिप्पलीधान्यंविल्वंपाठांयवानिकाम्चांगे रीस्वरसे सर्पिरेतैःकल्कैर्विपाचयेत् चतुर्गुणेनदध्नाचतद्घृतं कफवा तनुत् अर्शांसिग्रहणी
7. दोषंमूत्रकृच्छ्रंप्रवाहिकाम् गुदभ्रंशार्त्तिभानाहं घृतमेतद्यपोहति ◎ चांगेरीघृतम् ◎ श्लो ५ ॥ चतुर्गु णंरसंकृत्वाचाङ्गेर्याःसु परिस्रुतम्तस्यै
8. वकल्केनालोड्य विल्वमात्रेणबुद्धिमान् घृतप्रस्थं◻◻देतच्छनैर्मृद्वग्नि नाभिषक् अर्शोव्याधिर्भवेद्यस्यपीत्वैवससुखीभवेत्◎चांगेरीघृतमपरम्◎श्लो८॥निदिग्धिकायाः
9. स्वरसंग्राह्यपेद्यन्त्रपीडितम् चतुर्गुणैरसेतस्मिन्घृतप्रस्थंविपाचयेत् गर्भदद्यात्रिकटकंरास्नांगोक्षुरकंबलाम् पंचकासानिदंसर्पिःपीतंसद्योव्यपोहति ◎ कण्टकारिका
10. घृतंनाम श्लो ८ ◎ मधुकस्यपलान्यष्टौद्राक्षायाः प्रस्थमेवच सारसेतुजलद्रोणेश्नैर्मृद्वग्निनापचेत् अष्टभागावशेषेतुघृतप्रस्थंविपाचयेत् तस्मिन्सिद्धेचपूतेच
11. ८ शीतीभूतेचदापयेत् शर्करायाःपलान्यष्टौप्रस्थार्द्धं माक्षिकस्यच एतच्छोणितपित्तीनांकासिनामल्परेतसाम्

Reverse.

1. ◻◻नाक्षत्तानांचप्रयोज्यंसमसक्तुकम् ◎ मृद्वीकाघृतं श्लो ८ पा ८ ◎ पंचमूलमथोक्षस्वंगुलूचंमधुकंबलाम् पलिकानिजलद्रोणेचतुर्भागावशे◻◻तत्क्वषा◻◻◻
2. ◻ह्यघृतप्रस्थंविपाचयेत् गर्भंचजीवनीयानांदद्यात्क्षीरंचतुर्गुणम् विदार्यामलकानांचतथैवेक्षुरसस्यचदत्वाघृतसमान्भागान्पचेतमृदुनाग्निना रासायनिकमित्येतत्पेयंस
3. र्पिःक्षयावहम्हृद्रोगक्षतकासानांज्वरानांचविनाशनमिति◎रसायनिकंनामघृतंश्लो५◎शरमूलेक्षुमुलानिकाण्डेक्षूनिक्षुवालिकाम्शतावरींपयस्याश्वविदारीङ्कण्टकारिकाम्
4. जीवन्तींजीवकंमेदांवीरामृषभकंबलाम् ऋद्धिंगोक्षुरकंरास्नामात्मगुप्तांपुनर्नवाम् एषां त्रिपलिकाभागामाषाणामाढकन्नवम् जलद्रोणेविपक्तव्यमाढकञ्चाव शेषयेत्
5. ५तत्रपेष्याणिमधुकंद्राक्षाफलूनिपिप्पलीम् आत्मगु◻◻◻◻निकर्जूराणिशतावरीम् विदार्यामलकेक्षूणांरसाःस्युश्चपृथक्कृथक् सर्प्पिषश्चाढकंदद्यात्क्षीरद्रोणंचतद्भिषक्
6. साधयेद्घृतशेषञ्चसुपू तंयोजयेत्पुनः शर्करायास्तुकाक्षीर्यास्थूर्षैःप्रस्थोन्मितैः पृथक् पलिकागुडिकाः कार्यास्तायथाग्निं प्र यो जयेत्
7. एष वृष्यः परंयोगो वृद्धक्षणोबलवर्द्धनः अनेनाश्वद्रवोदीर्णोलिंगमप्यंयतेबली ◎ शरमूलीयंनामघृतम् श्लो गु पा ८ ◎ मायूरं वेशवारंतु
8. कुत्व तोयार्पणेपचेत् रास्नायादशमूलिनबलायामधुकेनच चतुर्भागावशेषेणघृतप्रस्थंविपा चयेत् चतुर्गुणेनपयसाजीवनीयैश्चपेष्यकैः ८
9. मायूरमेतच्छंसन्तिनास्येपानेचमूर्द्धनि नाशनंशीर्षरोगाणामार्दितस्यार्व्वुद स्यच कर्ष्णशूला निवाधिर्यमन्यास्तंभंहनुग्रहम् पूत्यास्यां कर्ष्ण
10. नादत्वंतालुशोषोपजिह्विकाम् राज्यन्धंपिंगलाक्षत्व तिमिरंजलकाचताम् अभि ष्यन्दमधी मन्थंनेत्रयोश्चापकर्षतीति ◎ मायूरंघृतं श्लो गु पा◎

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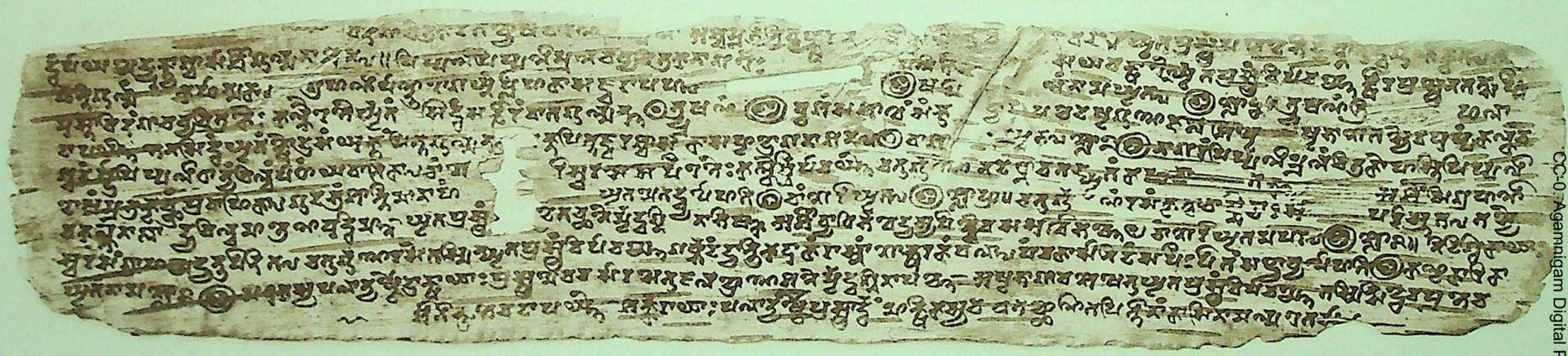
Part II, Leaf 6. Plate XI.

Obverse.



Reverse.

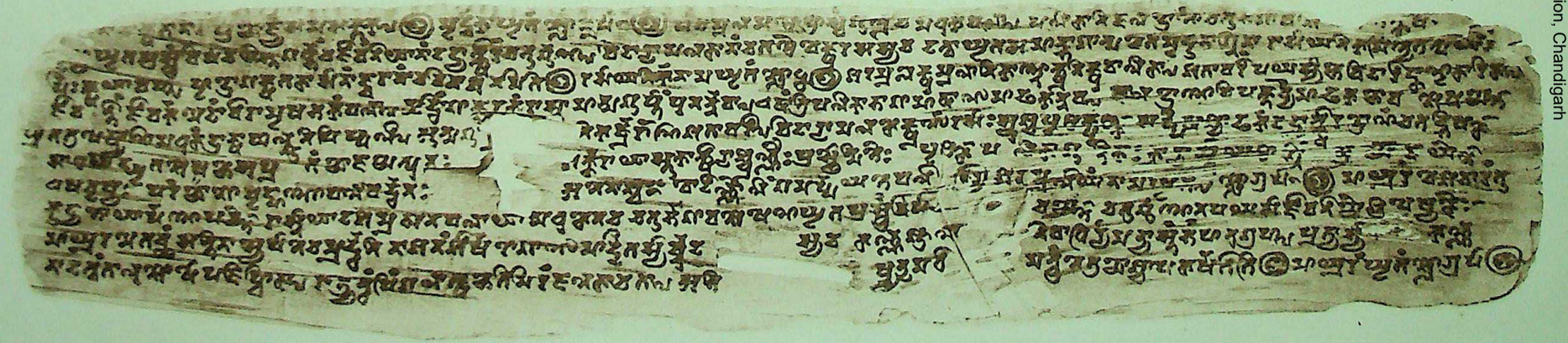


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Photo-etching. Survey of India Offices, Calcutta, February 1893.

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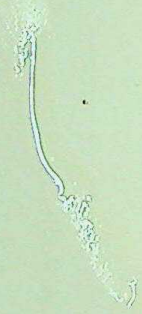

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THE BOWER MANUSCRIPT.

Part II.—Leaf 7.

Plate XII.

Obverse.

1. ◻ाऋषणसचिफलंसपाठांसचचकंस्यादथदेवदारु रास्नाषडीन्तामलकींविदारीन्निदिग्धिकांगोक्षुरकंस्थिरांच स्यादात्मगुप्तामथशारिवाञ्चमेदाञ्चदद्याद्विशतावरीञ्च
2. ए तानिसर्व्वाणिसमानिकृत्वावृतंपचेत्क्षीरचतुर्गुणेन कासज्वरार्शांसिशिरोभितापंतथैवभक्ता नभिनन्दनञ्चहृद्रोगवातष्ठिलवातगुल्मे प्लीहे च क्षी
3. णचतयोश्च दद्यात् अर्शान्मिक्षुव्यान्क्षुभितंच वातंनिहंति सर्व्वान्विधिवत्प्रयुक्त इति ◎ महाऋषणनामघो ८ पा ८ ◎ मुद्गपर्णीं माषपणीमृद्विमेदाञ्चसङ्करेत्
4. महासहांक्षुद्र सहांतथाकाकोलिमेव च अभीतपर्णीं हंसपदीं षडीं कक्कुफलानि च फल्गुकर्ज्जूर मृद्वीकामाम्रमामलकानिचविल्वाग्निमन्थस्योनाकंकार्श्मर्यं
5. पाटलांब लाम् पर्ण्यंथतस्र पिंप्पल्य: ख्रदंष्ट्रां ह्रहतीद्वयम् शृंगींतामलकींद्रा क्षांजीवन्तींपु ष्करागुरुम् अभयामस्रतामृद्विम्
6. जीवकर्षभकौषडीम् मुस्तां पुनर्न्नवां मेदा मेलांचन्दनमुत्पलम्विदारींवृषमूलानि काकोलींकाकनासिकाम् एषांपलोन्मिताम्भागाञ्छता
7. न्यामलकस्यच पञ्चदद्यात्तदैकध्यंजलद्रोणे विपाचयेत् ज्ञात्वागतरसा नेतानौषधानथतद्रस: तदामलकमुद्धृत्य निष्कुलं
8. तैलसर्पिषो: पलद्वादशकेश्च क्षादेयामत्स्यण्डिकापला: पञ्चाशत्परिपूताया लेहवत्साधु साधयेत् षट्पलंमधुनश्चा त्र
9. सिद्धशीतेप्र दापयेत्चतुष्प लंतुकाक्षी र्यां:पिप्पल्या द्वि पलंत था पलमेकंविदध्याच्चत्वगेलापत्र केसरान् इत्यर्यंच्यवनप्राश:परमुत्तंरसाय
10. नम् कासश्वासहरश्चैवविशेषेणोपदिश्यते क्षीणक्षतानांक्षतानांवालानांचाङ्गवर्द्धनम् स्वरक्षयमुरोरोगंहृद्रोगंवातशोणितम्
11. पिपासांमूत्रशुक्रस्थान्दोषाश्चाप्यपकर्षति अस्यमात्रांप्रयुंजीतयोपरुद्धान्नभोजनम् ८

Reverse.

1. ◻स्यप्रयोगाच्च्यवन:सुहृद्यो भूत्पुनर्युवा मेधांस्मृतिंकान्तिमनामयत्वमायुष्प्रकषबलमन्द्रयाणम् स्त्रषुप्रकर्षं • • मग्निवृद्धिम्
2. वर्ष्यप्रसादं पवनानुलोम्यम् रसायनस्यास्य नर:प्रयोगाल्लभेतजीर्णोपिकुटिप्रवे शात् जराकृतंरूपमथास्यपूर्व्वम् बिभर्त्तिरूपनवयौवनानामिति ◎
3. च्यवनप्राशंघृतंश्लो ५८ ६ ◎ हरीतकींचिकटुकंवचांकटुकरोहि णीम् सौवर्च्चलंयवक्षारोविडंगाचित्रकंतथा अ क्षप्रमाणैरेतैस्तुघृतप्रस्थंविपा
4. गु चयेत् तस्मि न्नं स्रावयित्वाथपाययीतयथाबलम् वातगु ल्मंप्लिहंकासंस हिक्कां सक्किमीनपि दशांगोनाशय त्येतान्रोगान्व
5. ऋद्वासुरानिति ◎ दशांगंनामघृतंश्लो ३ ◎ चित्रकंचिफलांचैववृहतींक एकारिकाम् स्नुहाक्षीरंविडङ्गानिघृतंनवममु
6. च्यते एकैकस्यतुकर्ष्येण घृतस्यकुडवंपचेत् चतुर्गुणेनतोयेनपाचयेन्मृदुनाग्निना अस्यकाले पिवेन्मात्रामर्द्धकर्षसमन्विताम् उष्णोदकञ्चा
7. नुपिवेदल्पत्वात्त स्यसर्पिष:विरिक्तं तुयवागूंस्यात्सर्पिषापरिमर्द्दिताम् रसेनजाङ्गलानांवाभोजनन्दापयेद्विषक् वातगुल्ममुदावर्त्तंवर्त्म
8. मर्श:प्लिहन्तथा ग्रहणीन्दीपयेन्मन्दांकुष्ठदोषांश्चनाशयेत् नाराचकमितिख्यातंसर्पिर्न्नाराचसन्निभम् भिषजासन्नियोक्तव्यं नाराचमिवशत्रवेइति ◎
9. नाराचकनामघृतंश्लो ५७ ◎ मूलकानांपुराणानांपलान्यष्टौसमानयेत् तानिस्थाल्याञ्चलद्रोणेश्चनैर्मृद्वग्निनापचेत् विल्वमात्रप्रमाणेनपिष्टाचैनं
10. निधापयेत् पञ्चदाडिमसाराणांपलान्यत्रप्रपीषयेत् पिप्पलीशृंगवेराभ्यांदद्यादत्रपलंपलम् पलं चित्रकमूलस्यसुपिष्टस्याचदापयेत्
11. घृतस्यचपलान्यष्टौनवस्याचप्रदापयेत् दध्नश्चात्रसुजातस्यसमा मात्राविधीयतेएतत्सर्व्वसमानी य

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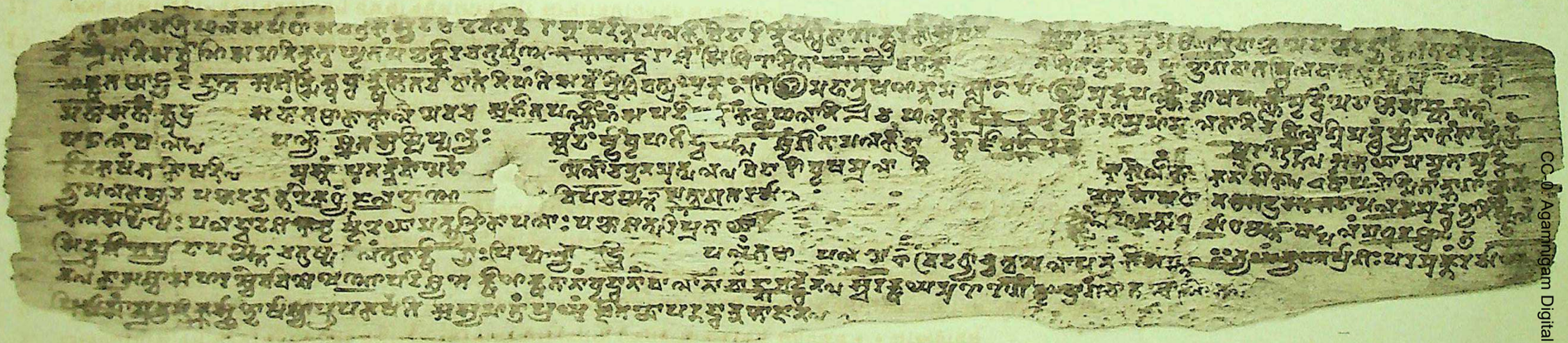
The Bower Manuscript.

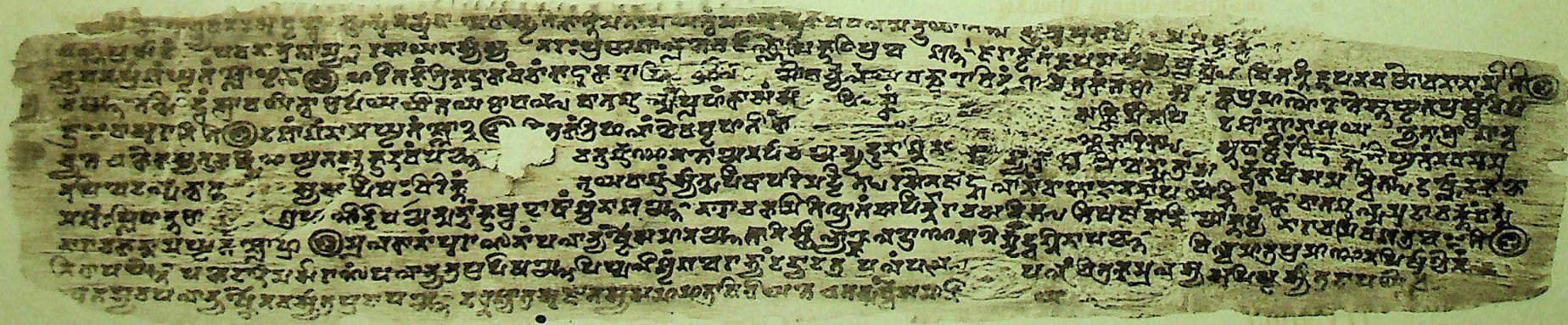
Part II. Leaf 7.

Plate XII.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching

Survey of India Offices, Calcutta, February 1897

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THE BOWER MANUSCRIPT.

Part II.—Leaf 8.

Plate XIII.

Obverse.

1. शनैर्मृदग्निनापचेत् सुसिद्धंचैनमाज्ञायपरिपूतंनिधापयेत् येकेचिद्व्याधय:काये कफानिलसमुद्भवा: तेषां प्रायोगिकंश्रेष्ठंघृतमेतद्विधीयते ◎
2. मूलकघृतंनामश्लो ५ ◎ लशुनस्यशतंविद्वाञ्जलद्रोणेविपाचयेत् चतुर्भागावशेषञ्चकषायम वतारयेत् तेनवैद्य:कषायेनविण्चेतघृता
3. ढकम् कल्क पेथाणिचैतानिसिद्ध्यमानेप्रदापयेत् कर्षञ्चित्रकमूलस्यपिप्पलीकर्षमेवच चव्यायाश्चभवे त्कर्ष:शृङ्गवेरपलंतथालवणानां
4. चपञ्चानां पला र्द्धञ्चाम्लवेतसात् तथारामठकस्यापिहिंगुनोत्रपलंभवेत् तत्सिद्धंनिस्रु तंसम्यक्सुगुप्तं तन्निधापयेत् ततोमात्रांपिवेत्काले
5. शृणुमेये घृत द्वितम् वातष्ठीलासु गुल्मस्यांवातगुल्मेप्लिहोदरे वातश्लेष्मातिपा गड्डू नामर्शस्त्वथभगन्दरे एकांगरोगिणांदद्यात्
6. तथासर्व्वाङ्गरोगि णाम् लशुनाद्यंघृ तंह्येतदक्षिभ्यांसंप्रकल्पितम् ◎ आक्षिनंलशु नकंनामघृतंश्लो गु ◎ घृतन्द
7. शगुणेतोयेसाधयेदाजलक्षयात् ततीद शगुणेतोयेसाध्यमाम लकन्तथा दश भागावशिष्टेस्मिन्घृतप्रस्थंविपाच
8. येत् ततोयथा बलंमात्रां पाययेज्ज्वरकाग्नितम् सर्व्वज्वरहरंसर्प्पि रेत ब्रह्माभिपू जितम् दीर्घंकालंप्रयुक्तन्तुभवे
9. ह्यंरसायनम् ◎ ज्वरहरमाक्षिनंनाम घृतम्श्लो ६ ◎ विं श दा म लका न्दया द्विंशति ष्व हरीतकी: विभीतकानि विंशच्च चायमाण
10. पलंभवेत् तथैवतिक्तरोहिण्यागुलूच्याश्चपलंभवेत् तोयार्द्धकंसेसिद्धन्तु च तु र्भा गावशेषितम् पराध्यंकुडवेनै तद्घृत
11. मण्ड मधि श्रयेत् तच्चकल्कीकृतानिस्युरावपेतनवानिहपिप्पलीनांपलार्द्धञ्चत्रिवृतार्धपलन्तथा

Reverse.

1. □□ल्यकचतुर्थांशंदश स्यान्नि चुलानिच तत्सिद्धंनिस्रुतंपेयं पाण्डुकामलनाशनम् गुल्मवर्ष्मप्रमेहीनां
2. श्वयथौकुष्ठ रोगिणाम् शिश्नव्या ध्युदराणांचउदावर्त्तज्वरेषुच वैरोध्यानाञ्चव्याधीनांपथ्यंसिद्धोत्तरंघृतम्◎सिद्धोत्तरंनामघृतंश्लो ५ ◎
3. दन्तीचित्रकमूलानामष्टौकुर्व्वीतस त्रखाम् अभयाविङ्गतिं गुर्व्य: ष ट्ट लंदेवदारु च नींवकदंबंवरुणंराजवृक्षंपुनर्नवाम् चिरिविल्वत्वचञ्चैव
4. पृथक्पट्टलिका:स्मृता: द्देपञ्च मूलेसंहृत्यपृथ गाढक संमिते विपाचये दपान्द्रोणेसारसेमृदुनाग्निना चतुर्भागावशेषंतत्क
5. ५षायमवतारयेत् घृताढकेप चेत्तस्मिंन पेथां श्चेमान्प्रदाप येत् पिप्पली पिप्पलीमूलंचव्यञ्चमरिचानिच ~
6. लवणानाञ्चपञ्चाना मावपेदेककार्षिकान् एतद्वान्वन्तरंसर्प्पि: सर्वरोग निवर्हणम् पञ्चगुल्मानभिव्यक्तानष्टौचोदरसंज्ञय:
7. श्वयथुंशोषम र्शांसिप्रमेहांश्चैकविंशति दी पयेद्ग्रहणींमन्दां कुष्ठान्बहु विधा ञ्जयेत् अहीनांमूषिकानांचयञ्चस्यात्कृत्रिमंविषम्
8. सर्व्वाहारेष्वनिय मो ब्रंहणोदेहमात्मन: एतंद्वान्व न्तरं सर्पि:श्रेष्ठं ब्रह्मा भिपूजितम् यथावत्संप्रयुंजान: प्राप्नुयात्सिद्धिमुत्तमामिति◎धान्वन्तरंश्लो
9. ५ ◎ चन्द नंस्यादुशीरञ्चपद्मकंकुरुविन्दकम् चायमाणांसमांद द्यात्तथाचन्दनशारिवाम् तथाप्रतिविषांचैवतथातामलकीभवेत् चतुर्गुणेजलेवैद्योघृतप्रस्थं
10. विपाचयेत् तद्विपीतंप्रमेहीनांरक्तपित्तञ्चयेषु च अर्शसांभिन्नवर्च्चानां पाण्डुरोगेचतद्धितम् प्रणुदे द्ब्रहणीदोषांस्त्वग्दोषांश्चशरीरिणाम् सर्प्पिरेतद्ध
11. वेत्यथं विषघ्नममृतोपमम् ◎ विषहरघृतंनामघृतमाक्षिनम् श्लो ५ ◎ चित्रकं त्रिवृतांचैव श्यामांचप लिकानि तु

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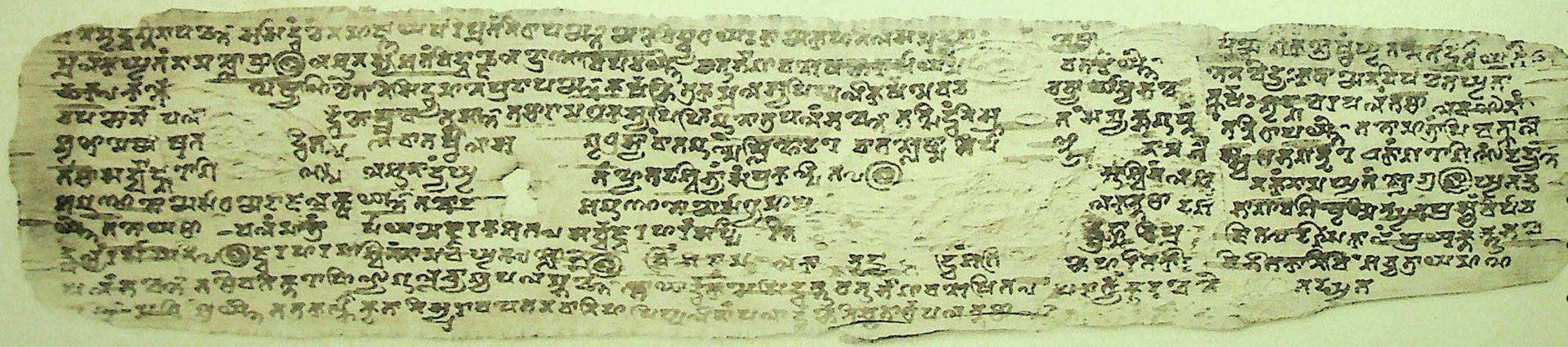
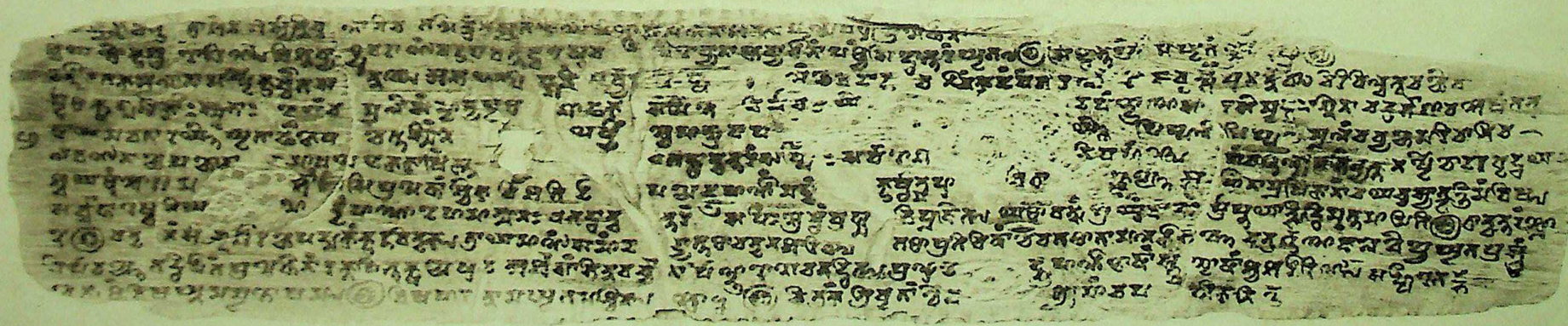
The Bower Manuscript.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching

Survey of India Offices, Calcutta, February 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 9. *Plate XIV.*

Obverse.

1. □□शच्चहरीतक्योद्रोणार्द्धसलिलस्यच चतुर्भागावशेषन्तत्कषायमवतारयेत् ततस्तेनकषयणघृतप्रस्थविपाचयेत्□नलकायाधकुडव तद्वद्ध□□□□□□□□□□□□
2. □क्षीरंगर्द्धदत्वाविपाचयेत् एतद्विन्दुघृतंनामनैकरोगविनाशनम् यावन्तःपिवतेविन्दूंस्तावद्वेगान्विरिच्यतेउदराणिप्लिहान्गुल्मान्कुष्ठानिचगरांणिच
3. □□गुल्मे चनारीणांगण्डमालाभग न्दरेपित्तार्शस्मूर्ध्ववातेषुरोगायेसान्निपातिकाःगदि तेंगरदत्तेचमधुमेहेचशस्यते ◎ विन्दुघृतन्नाम ◎ श्लो ५ ॥सुधा
4. क्षीरपलेनेहद्वेपलेसर्पिषःपचेत् कंपिल्यकपलंचैकंशाणार्धंसैन्धवस्यच तृद्वतायाःपलञ्चैकंकुडवीमलकीरसात् तीयकंसे नविपचेच्छनैर्मृद्वग्निनाभिषक् एतद्विन्दु
5. घृतंनाम अश्विनोनुमतंशुभम् विन्दवःपिवतेयावत्ता□द्वेगान्विरिच्यते कर्षप्रमाणन्द्रातव्यंजठरीसोपगुल्मयोः तथाकच्छपरोगीणांयुञ्जी□ मतिमान्भिषक् उष्णंवानुपिवे
6. त्तोयमल्पत्वात्तस्यसर्पिषः एषगुल्मान्सनिच यान्मशूलान्मपरिग्रहान् भिनत्त्येकप्रयोगेनवायुर्ज्वलधरानिव पञ्चगुल्मबधार्थंहिसर्पिरेतत्प्रवर्त्तितम्
7. सर्व्वासुरबधार्थाययथाबज्रंखयंभुवा एतद्वि न्दुघृतंप्रोक्तंसिद्धंसिद्धानुमानितमिति◎ विन्दुघृत माश्विनम् श्लो२◎ आजंपयः शृंगवेरंवचाशिग्रुर्हरीतको
8. पिप्पल्यीमरिचंपाठासैन्धवन्दशमंघृतम् शृंगवेरा□□ोभा गालवर्णांताः पलीनकाः चतुर्गुणेनपयसाघृतप्रस्थंविपाचयेत् अस्योपयोगाद्विन्येतस्मृतिं मेधांच
9. मानवःजडगद्गदमूकत्वंपानादेवास्यशाम्यतीति◎सारस्वतंघृतंश्लो ३ द्वितीयोध्यायः◎ बलातैलंप्रवक्ष्यामिवातरोग निबर्हणम् आत्रेयानुमतंसिद्धंबन्ध्यानांगर्भदंशुभम्
10. □□याःखलुमूलानांशुष्कंपलशतं □□□□द्वाः पञ्चविंशच्चरात्रादशपलंभवेत् प्रक्षाल्यजर्जरी कृत्वापचेद्द्व्येनवारिणा जलाढकशतेसिद्धमा ढकंचावशे
11. □येत् कषायेण□ं□□□□□□□□□ चयेत् दधिमस्तुचशु क्तञ्चतथैवेक्षुरसोभवेत् अजक्षीरार्द्धभागञ्चशनैर्मृदु□नापचेत्

Reverse.

1. □द्ध□द्ध□□□□न□ □□□□□येत् बलातिबलयोर्मूलं सरलंदेवदारुच मुस्तंमधुकमंजिष्ठातगरंपद्मकागुरुम् हरेद्ध□□□
2. □खंकेसरंसुरसंषडीम् सुद्ध□□□□□ र्णीक्षीवकर्ष भकावुभौ जानीयात्तद्यदासिद्धमथैनमवतारयेत् पत्रकल्कंचभिषजःप्रदद्याद
3. वतारिते तत्प्रसन्नंपरिस्राव्यनिदध्याद्भाजनेशुचौततः प्रयुंज्यान्मतिमान्यथाव्याधियथबलम् प्रयोज्यमेतद्भयंगेनस्तःपानानुवासने आहारेकर्षयोश्चैववस्तिषू
4. त्तरवस्तिषु च्चयोवायदिवाकासःश्वासोवायदिवाज्वरः मूर्च्छावायदिवाच्छर्दिर्दौर्बल्यंभिन्नवर्णताश्वयथुंशुक्रदोषांश्चगुल्मंवाप्यथवाप्लिहम्वर्धानिग्रहणीदोषंशोषशोर्षो
5. भितापिताम् अपस्मारंधनुष्कंभंतैलमेतच्चिकित्सति त्वग्गताश्चैव ये वातायेचमज्जानमाश्रिताः सिरागताःस्नायुगतास्तथासर्व्वगताश्चयेसर्व्वाञ्छमयतेवातानितिनास्त्व
6. ३ चसंशयः ऋतुकालेचनारीणांशिरः स्नातासु दापयेत् बन्ध्यापिलभतेगर्भंप्रयोगेनसमाचरन् वर्णभेदप्रशमनमलक्ष्मीशमनंश्रिवम् बलातैलंभिषग्दद्या
7. द्वलेन्द्रियविवर्द्धनमिति◎ बलातैलं श्लो २ ५ ◎ बलाशतकषायेणतैलस्यार्द्धाढकंपचेत् कल्कैर्मधुकमांजिष्ठाचन्दनोत्पलपद्मकैः गन्धैश्चजीवनीयैश्चदुग्धद्वि
8. द्रोणसाधितम् बलातैलन्नरेन्द्रार्हंमेतद्वातविकारनुत् कल्पेनानेनरास्नायागुदूच्यामधुकस्यच स्वनामाख्यंपचेत्तैलंतद्वत्सहचरस्यच ◎ बलातैलंश्लो २ पा ८ ◎ शतं
9. सुतुलितंकुर्याद्वलामूलस्यपण्डितःसाधयेच्चज्जलद्रोणेचतुर्भागावशेषितम् पलानिदशचान्यानिबलायादुग्धपेषिमम् लुचितानांतिलानान्तुकुर्यात्तैलाढकद्वयम् चतु
10. □णेनपयसःपचेन्मृद्वग्निनातुतम् अनेनविधिनातैलंदशक्त क्वोविपाचयेत् सिद्धमेतद्वलातैलंनैकरोगविनाशनम् पानाभ्यंगेभोजनेचनास्येवस्तौचशा स्यते
11. □□□धिषुसर्व्वेषुरक्तपित्ताश्रयेषुच व्यापन्नानांचयोनीनांनृणां नष्टेचरेतसि तालुशोषंतृषांदाहंपार्श्वशूलमसद्रजःशोषंक्षयमथोन्मादंवैसर्पं□□□□□

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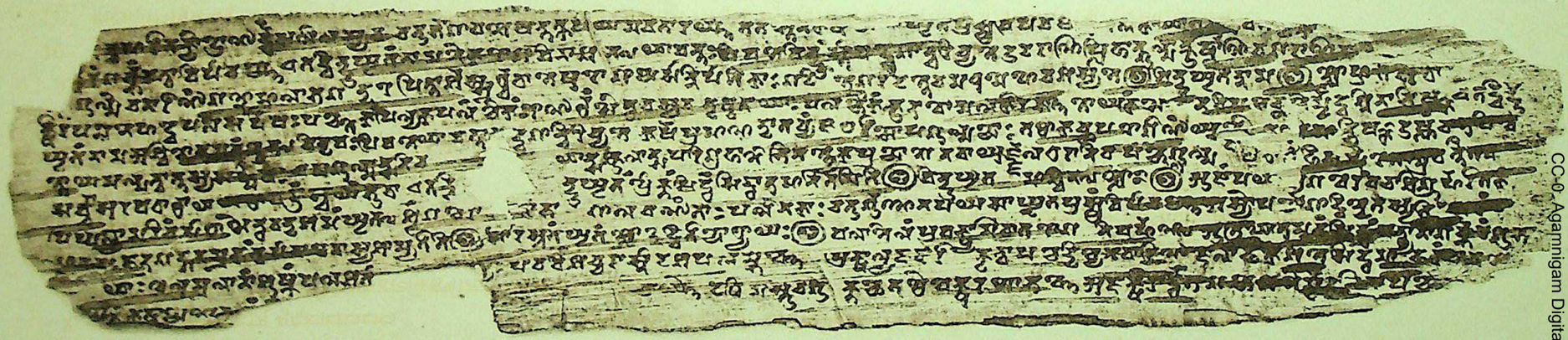
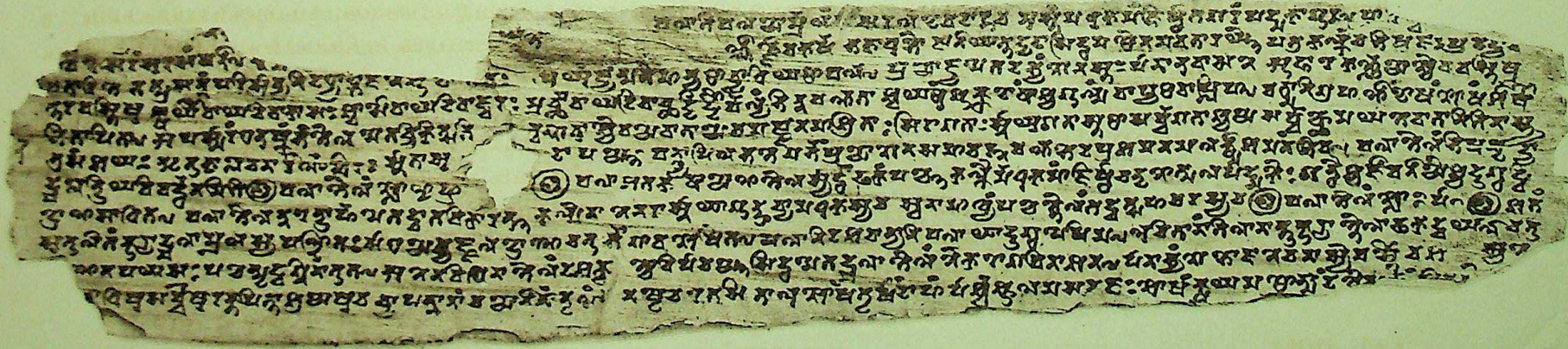
The Bower Manuscript.

Part II. Leaf 9. Plate XIV.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, July 1898.

Photo-etched.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 10.

Plate XV.

Obverse.

1. □□र्हृद्विकरंवल्यंकासश्वासविनाशनम् सर्व्वरोगहरंचैतद्बलातैलप्रयोजयेदिति ◎ बलातैलंश्लो गु ◎ सत्यवागश्विनौदेवौभिषजौदेवपूजतौ□□□परमे
2. □□तैलंपुष्टिविवर्द्धनम् सर्व्वव्याधिप्रशमनंराजार्हममृतोपमम् अमृतन्नाम विख्यातंतैलंवलकरंनृणाम् सुभूमौमधुकंजातमुद्धरेत्कृतमङ्गलः पुष्येण
3. □यतो विप्रान्स्वस्तिवाच्यसमासतःग्राहयेत्खरसंतस्यचतुष्पात्रंविचक्षणः प्रपौण्डरीकमस्तांविसग्रन्थींशतावरीम् शृंगाटकान्यामलकानुदुम्बरकशेरुकाः
4. चरिणांचैवह्व चाणांत्वचानिस्युःपृथक्पृथक् कुशकाशेक्षुमूलानिशरवीरणयोस्तथा गुन्द्रानांनडिकानांच मूलंक्रौञ्चादनानि च वदरीञ्चविदारीञ्चवेतसं
5. साडुरूपकम् निम्बशाल्मलिखर्जूरनाडिकेरप्रियंवः पटोलंकुटजंद्राक्षांसमृणालंचचन्दनम् ककुभंचाश्वकर्णञ्चलामज्जकधनञ्जयौकषायम धुराणांच
6. शी तान्यपिच लाभतःभागांश्चतुष्पलान्क त्वाद्विद्रोणेपांविपाचयेत् रसेष्टभागशेषेतुक ल्कैरेभिर्विपाचयेत् बलांनागबलांजीवा
7. मात्मगुप्तांकशेरुकाम् नतंरसंचस्पृक्षांचसूक्ष्मेलां त्वचमेवच जीवकर्षभकौमेदौमधुकंनीलमुत्पलम् कुङ्कुमंवर्ष्षकरणमगुरुंपत्रमेवच
8. विदारींक्षीरकाकोलींवीरामपिचशारिवाम् शताव रींप्रियंगुंचगुडूचींपद्मकेसरम् लामज्जकंचन्दनानिराजादनफ लानिच सुक्ताविद्रुमशंखानांचन्द्रकांतेन्द्र
9. नीलयोःस्फटिकंरजतंहेमंमणिमौक्तिकमेवच यष्टीमधुकमांजिष्ठामंशुमत्यःपलोन्मितान् श्लक्ष्णपिष्टानिमान्कत्वाशनैर्मृद्वग्निनापचेत् तैलपात्राणिचत्वारितैला
10. □□गुणंपयःपयोर्धभागेनभिषक्प्रदद्यादाम्लकांचिकम् शतशोथविपक्तव्यंसहस्रगुणमेववा सम्यक्सिद्ध स्यचाप्यस्य एतल्लक्षणम् आलोड्यतेकरेणैव
11. □□□लउपस्थिते स्वस्तिवाच्यद्विजातींस्तुप्रयतःकृतमंगलः प्रयोज येत्तैलमिदमस्तंदेवपूजितम् वस्त्यास्थापनपानैश्चनास्यैरभ्यंजनैस्तथा

Reverse.

1. □□□□प्रशमनमन्द्रयाणाबलावहम् दा□तृष्णपरीतानांश्रेष्ठमभ्यंजनंशिवम् वृद्धानांबालजनन बालानामगवर्धनम् कान्तत्वस्वपुसौभाग्यप्रजाश्चबहुवि
2. स्तराःस्त्रियश्चगर्भ्भंगृह्णन्तिप्रयोगादमृतस्यहिअशीतिंवातजान्रोगान्रक्तजान्पित्तजांस्तथाश्लेष्मिकान्सन्निपातोत्थान्सर्वानेवचिकित्सतिसुपर्णेचक्षुर्न्नास्येनतथाभ्यंगाद
3. जायते पापहरमलक्ष्मीघ्नंश्रीमेवाभिविवर्द्धनम् अस्यप्रयोगात्तैलस्यमहर्षिश्च्यवनःकिल पुनर्युवत्वमापन्नोजरारोगविवर्जितः आयुष्कामश्चभगवान्
4. मार्क्कण्डेयोमहानृषिःतैलमेतत्प्रयुंजानोदीर्घमायुरवाप्तवानिति ◎ अमृ ततैलंनामश्लो ० गृ◎निष्पत्राणांमृदूनाञ्चमूलकानांरसाढकम् दध्यम्ल
5. कांचिकानांचपयसश्चाढकाढकम् तैलाढकसमायुक्तंविपचेन्मृदुनाग्निना राम्लांबलांगोक्षुरकंसैन्धवंशिग्रुकंवचाम् चित्रकंशृंगवेरञ्चपिप्पल्योगजपिप्पली
6. ॥भल्लातकंप्रतिविषांगर्भेनानेनपाचयेत् तैल मेतत्प्रशंसन्तिमूलकानांहितंनृ णाम् ऊरूष्कंभेकटिग्राहेगृध्रस्यामपतन्त्रके वन्ध्याचलभते
7. गर्भ्भंपापानञ्चापकर्षति वर्ष्मकुण्डलपर्व्व ञ्चस्तम्भनंस्रंसनंतथा पानंमूलकतैलस्यरोगानेतान्नियच्छति प्रभिन्नमिवमां तगम
8. ङ्कुशःकुशलोद्यतइति ◎ मूलकतैलंश्लो ५ ◎ दध्यारनालमाषोदकेक्षुरसमूलकरसानाम् तैलवदरोदका नांप्रस्थान्प्र त्येकशोदद्यात्
9. ~ रास्नाबलाश्वगन्धांमधुकंसमहौषधंससुरदारुम् स्नोनाकसप्तमानांभागान्प्र त्येकशोदद्यात् एतत्तदमृतकल्पंगवांपुरीषाग्निनाशनैःसाद्यम् अप
10. हृत्य सन्निधेयंयथानुकूलंतथा सेव्यम् एतज्ज्ञोज्यंप्राहुर्व्वस्तःकार्यञ्चवस्तिषुचदेयम् दोषोदरेषुदेयंशाखावातेषुचाभ्यङ्गम् गृध्रस्य वातगुल्मे
11. □□दोषेष्यधोगतेवाते एतच्छूलेपथ्यंस्नि हेपिचैतद्विधेवौक्तम्रसा यनंवाङ्बलिनाप्रणीतंनाम्नात्विदंमूलकतैलमाहुः पुंसाञ्चदुष्टेन्द्रियपीडितानाम्

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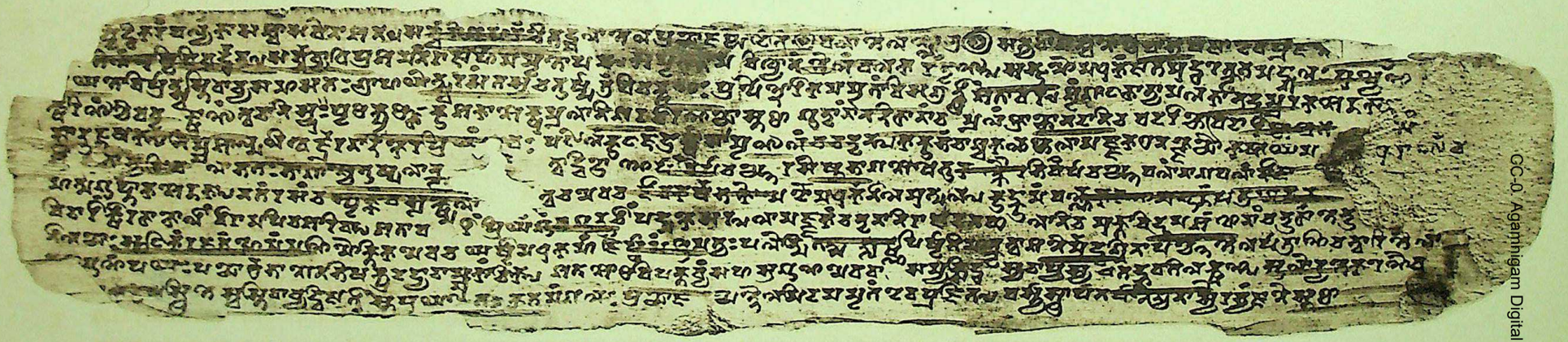
The Bower Manuscript.

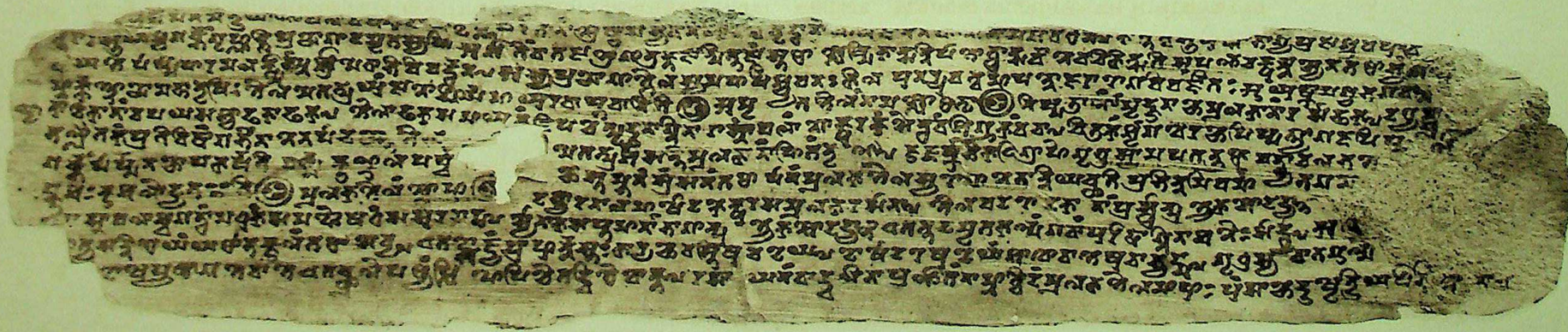
Part II, Leaf 10.

Plate XV.

Obverse.



Reverse.



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THE BOWER MANUSCRIPT.

Part II.—Leaf 12.

Plate XVII.

Obverse.

1. □□पहतचित्ताश्वससृष्ट□□तनच विषमज्वरैरक्तगुल्मे विद्रधीगृध्रसषुच स्निग्धोदरेवातगुल्मेतथा□□□□□□□व्यापन्नयोनययाश्च□□□□□□□□□□
2. □श्वगर्भेन गृह्णन्तिफलकालउपस्थिते स्थित सूतीतथाब न्यायोनीदुष्टाश्चयोषित:व्यक्तंबन्ध्यालभेद्गर्भमृतुस्नातानसंशय: ऋतुकाल□□□णासद्य: स्र
3. तसुदापयेत् बलवर्णकरंश्लेतन्मेधाजन नमुत्तमम् स्मृति संजननंचैतद्बृंहणीयंम हागुणम् हंतारंसर्व्वरोगाणांबालानाञ्च विवर्द्धनम् चतुर्व्विधंप्र
4. योक्तव्यंभैषज्यममृतोपममिति◎ अश्वगन्धातैलंश्लो२ ६ पा~◎ अथ तै लंप्रवक्ष्यामिश्वदंष्ट्रावातनिर्ज्जयम् विधिवद्येनकल्पेननराणांतच्छृणुष्वमे नभश्चैव
5. नभस्यश्वयौमासाद्दतुसत्तमौ यत्रद्रव्याणिजायंतेविविधा नि महीतले अभिद्दानिद्दष्टा निपर्ज्जन्येकालवर्षिणि मेदिन्यांजातसस्यायामौ षधानिततोद्धरेत्
6. अपुष्पफलवत्काले अरोगंत्रेत्रजंशुभम् तत्समुद्धृत्यकल्याणेमुद्दर्त्तेदिवसेशुभे चौत्रेचौत्रंसमादायच्छोदयित्वाउलूखले ततोरसंपटे स्नाव्य
7. प्रमाणेनाढकंमितम् तैलप्रसुप्रुदात□ क्षीरन्दद्या त्तुर्गुणम् गुडस्यचपलान्यष्टौशृंगवेरपलानिषट् तत्सिद्धंस्थापयेत्पात्रेशुचौचौत्रेसुनिर्म्मले
8. तस्यमात्रांपिवेत्काले क्षीरंच□□□□□□□□□□गुडंखादेच्छृङ्गवेरसमन्वितम् जीर्णस्नेहश्चभुञ्जीतषष्टिकंपयसोदनम् यांस्तुप्रशमयेद्रोगांस्तान्मेनिगदत:
9. शृणु उदीर्णं□□□□□□□□□□□□□□म् एत द्दातप्रसक्तानान्तैलंपरम पूजितम् अजितंनाममर्त्यानामारोग्यबलवर्द्धनम् एतत्सर्व्वगतंवायु
10. □□□□□□□□□□□□□ श्चापि चरमाणान्समुद्धरेत् वेपनं कम्पनञ्चैव गृद्धसीनां तथैव च भगन्दरे
11. कुष्ठगुल्मे अपस्मारिणमेव च एतद्योनीविकाराणां युवतीनां तथैव

Reverse.

1. □□□□□□□□□□□□□□□□सुरानिति◎ श्वदंष्ट्रातैलंश्लो २ ८◎ आमलकरसद्विगुणंतैलंकुडवोन्मितंविपक्तव्यम् भागा□व्□□□□
2. □□□□□□□□□□□□□□□□पु रुड रीकंनवाननीलोत्पलानिपिप्पल्य:चन्दनमितिततैलंसदांगुलिभ्यांन
3. स्ततोदद्यत्□□□□□□□□□□□□□शीर्ष्णसंभवंवंहंति द्दढमपिकालशिरसंकुरुतेसंवत्सरादूर्ध्वम्◎ नस्त:कर्म्मतैलंशीर्षामयहरम् ◎ जीवन्तींमधुकं
4. मेदांपिप्पलींमदनंवच□□□□□□□□□□□□पुष्पांशतावरीम् पिष्ट्वाक्षीरेजलेसर्प्पिस्तैलञ्चविपचेत्सह अनुवासनिकं स्नेहमेतद्विद्याज्ज्वरापहम् शुद्धिमार्गे
5. २ हृतेदोषेविप्रसन्नेषुधातुषु□□□□□□ ष्वङ्ग:सद्योभव तिविज्वरइति◎ ज्वरहरमनुवासनंनामतैलंश्लो२८◎पिप्पल्योम धुकंविल्वंशताह्वामदनं
6. ८ वचाम्कुष्ठंष डींपुष्कराह्वांचित्रकंदेवदा रुचपिष्ट्वातैलंविपक्तव्यंपयसाद्विगुणेनतु अर्शसांमूढवातानांतच्छेष्ठमनुवासनम् गुदनि:सर णंशू
7. लंमूत्रक्षच्छ्रंप्रवाहिकाम् कण्डूरूपृष्ठिदौर्ब ल्य मा नाहंवंक्षणाश्रयम् पिच्छास्रावंगुदेशोथंवातवर्च्चोविनिग्रहम् उत्थानंबद्गुशोयच्चजयेत्तच्चानुवा
8. सनम्◎ अनुवासनंतैलम् श्लो ५ ◎ पंचप्रस्थामूलकर सस्यदद्यश्चकारयेच्चतुर:शुक्तस्यत्रय:कुडवास्तैलस्यतथात्रयश्चस्यु: चत्वारिसैन्धवपलान्यष्ट
9. □नश्चा र्द्रशृंगवेरस्य आर्द्रालाभेशुष्कंकर्त्तव्यंषोडशपलं स्यात् गृध्रसीमेतच्छमयेदूरूष्कभ्रञ्चखञ्जिवातांश्चसर्व्वाश्चकटीरोगन्यानात्तान्वातरोगांश्चेति◎
10. □□इरंनामतैलंश्लो३◎ *मधुकंप्रपौण्डरोकंद्दहती सैन्धवमाढकीप्रसूतम् विल्वश्चशलाटूनिहरे हरिद्रेपिप्पल्योदशमंचदे□□□□□कुसमै
11. □ी

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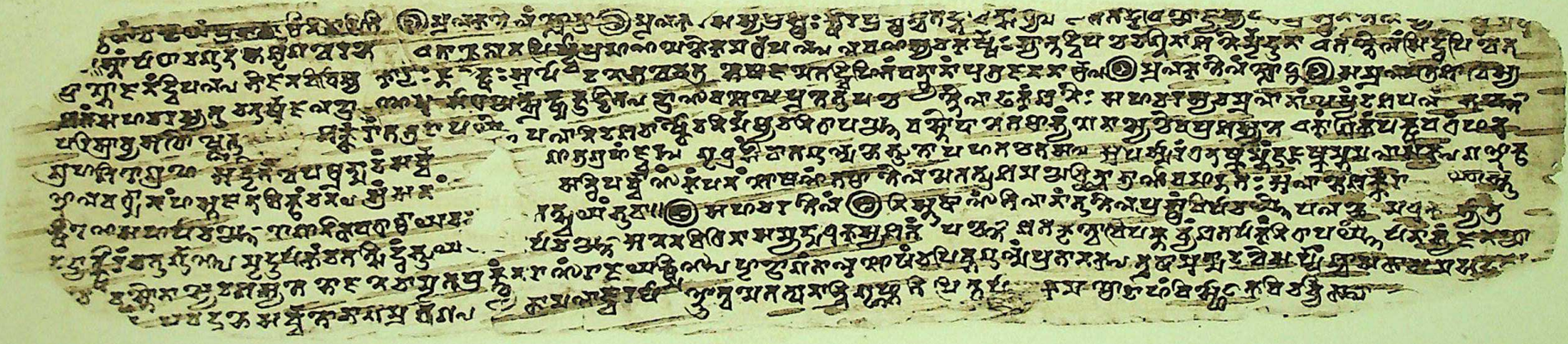
Part II, Leaf 11. Plate XVI.

Obverse.



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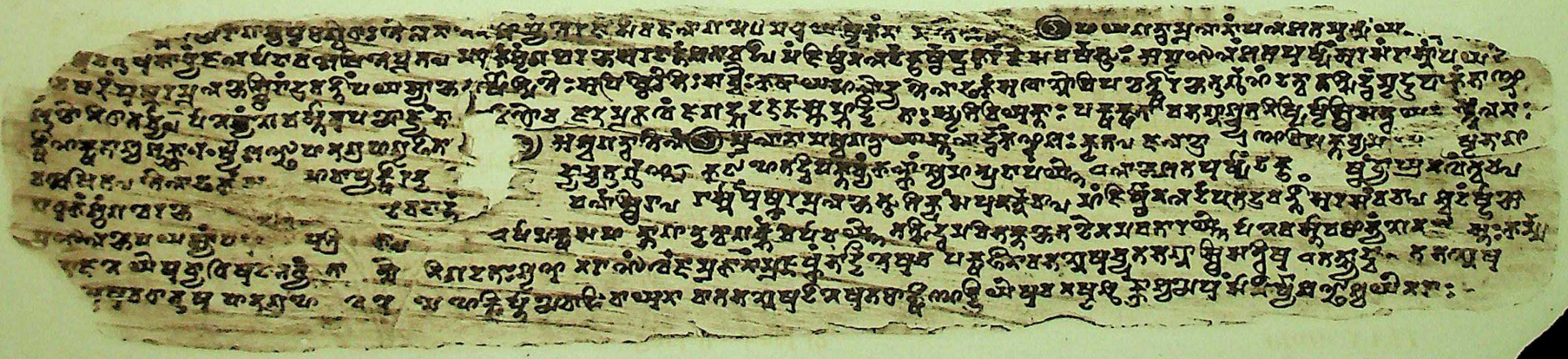

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THE BOWER MANUSCRIPT.

Part II.—Leaf II.

Plate XVI.

Obverse.

1. खणांचदेयंप्रसवार्थिनीनामिति ◎ मूलकतैलंश्लो ५ ◎ मूलकरसस्यप्रस्थःक्षीरप्रस्थश्चतङ्गवेत्साध्यम् जाततद्दधियोज्यस्यदथप्रस्थनतैलस्य□ष्टमधु
2. □रास्नांपाठाचगुडञ्च शृंगवेरञ्च एताञ्जलेनपिष्टाप्रमाणमेकैकमर्धपलम् लवणस्य च कर्ष्णःस्यात्तद्विपचेदग्निना शनैर्मृदुना एतत्तैलंसिद्धंपिवेत
3. प्राग्भोजनंद्विपलम् भोजनविधिश्च कार्यः रू च्चःसूपो दनोभवेदत्र भेषजमेतद्दितंबन्धानांपुत्रजननार्थम् ◎ मूलकतैलंश्लो५ ◎ समूलपत्रशाखस्य
4. शतंसहचरस्यतु चतुर्षुजलद्रो णेषु साधयेत्सूक्ष्मकुट्टितम् द्रोणावषेशेपूतेतु पचे त्तैलाढकंशनैः सहचरस्यचमूलानांपेष्यं दशपलं भवेत्
5. परिस्राव्यसुखोष्णेतु शर्क्करांतत्रदापयेत् पलानिदशचाष्टौचनिर्मथ्यचनिधापयेत् वस्तौपानेतथाभ्यंगेनास्येचैव प्रशस्यते एकांगिकंपक्षबधंहनु
6. ग्रहशिरोग्रहे अर्दितं वेपथून्मादंसर्व्व गात्रग्रहंज्वरम् गृध्रसींवातगुल्मञ्चभूतोपहतचेतसम् अपस्मारंधनुष्कम्भंजरूष्कम्भमलासकम् गण्डकु
7. ण्डलवर्ध्मानंहस्तजानुविकुंचनम् स्रंसनं सन्धिपर्व्वाणांकंपनंशोषणंतथा तैलमेतत्प्रशमयेच्छित्वाभ्राणीवमारुतः अलामे शर्क्करा यास्तु
8. क्षीरेणसहपाचयेत् रोगानीकबधार्थायसु□□तत्क्षयंभुवा ॥ ◎ सहचरतैलं ◎ निस्तुषाणांतिलानांतुतैलप्रस्थंविपाचयेत् पलञ्च मधुकस्याञ्च
9. दद्यात्क्षीरंचतुर्गुणम् मृदुपाकंचतत्सिद्धंभूय□□□पाचयेत् अनेनविधिनासम्यङ्मधुकस्यशतं पचेत् शतकृत्वोविपक्तव्यं शतपाकंनिधापयेत् पानाभ्यंजनयो
10. □व वस्तौनास्येच शस्यते भोजनेचामृतप्रकल्पंनराणांराजयक्ष्मिणां हृद्रोगंतालुशोषंचपित्तगुल्मंप्रतानकम् तृषामुन्मादवैसर्प्पश्वासकासमसद्रजः
11. □□□□पवङ्गञ्चसर्व्वतोभागमूर्ध्वगम् कामलाज्वरपा ण्डुत्वमेतत्पानान्निगच्छति पित्तपा कमथोदाहंविस्फोटकविचर्चिकाम्

Reverse.

1. □□□□□□□□यैरोगाश्चपृथग्विधाःतैलेनानेनशाम्यंतेरजांसीवजलागमे ॥ मधुयष्टिकंनाम तैलम् ◎ हयगन्धामूलानांपलशतमुन्मीयभु□□□
2. □□षुचतुषुसाध्यंजलपादावशेषितेपूतम् मधुकंशृंगवेरञ्चसुरदारुंशतावरीम् मंजिष्ठानलदंकुष्ठंद्वेकरंजेसवर्षभूः अमृणालंशतापुष्पांसुरसंराम्नांपय
3. □चषडीं पुष्करमूलञ्चस्थिरांद्रवन्तींपयस्याञ्चकर्षोन्मितैः सुपिष्टैरेभिःसर्व्वैःकषायमालोड्यतैलाढकंसुखाग्नौविपचेत्क्षीरञ्चतुर्गुणंदत्वातत्सिद्धंमृदुपाकंभाण्डे
4. शुचौनिधातव्यम् पानेभ्यंगेवस्तावुपयोज्यंभा□□विधौच जडमूकखंजगन्नदजरूस्कभार्हि ताःस्मृतिवियुक्ताः पच्चचता वभग्नाश्च्युतनिष्पिष्टास्थिसन्धयः स्खलनाः
5. क्षीणक्षताश्चशुक्रा ईर्थाशण्ढाहनुग्रहगृहीता ◎ अश्वगन्धातैलं ◎ मूलानामश्वगन्धायास्तुलार्द्धंकण्डश्चःक्षतम् जलद्रो णेविपक्तव्यम ष्टभागा
6. वशेषितम् तैलाढकंस मावाप्यक्षीरन्द द्याच्चतुर्गुणम् कटाहेतद्विपक्तव्यंकल्कांश्चेमान्प्रदापयेत् एलाञ्चशतपुष्पांचकु ष्ठंव्याघ्रनखंत्वचम्
7. मधुकंशृंगवेरञ्च देवदारुं बलां स्थिराम् रास्नांपुष्करमूलञ्चभूतिक्यंसपुनर्न्नवाम् मांजिष्ठांनलदं पत्रंद्रवन्तींसुरसंवचाम् श्वदंष्ट्राञ्च
8. मृणालञ्चपयस्यांबहु पुत्रि काम् एषामक्षसमान्भागान्दत्वागर्भ्मविपाचयेत् तत्सिद्धमविभक्तञ्चतदैनमवतारयेत् पानेवस्तावथाभ्यंगेनस्तःकर्म्म
9. □भोजने येषुव्याधिषुदातव्यं ता न्मे निगदतःशृणु नराणांखंजमूकानामूरूष्कंभार्हितेषुच पक्षहीनावभग्नेषुच्युतभग्नास्थिसन्धिषु एतत्स्याद्वा◌ंतभग्नेषु
10. □□ष्टेषुचधातुषु हनुग्रहे खडे मेहेक्षिप्तायेचापिवायुना वातभग्नेषु दीनेषुतथाक्षीणेन्द्रियेषुच नष्टश्च क्लाश्चयेपुंसामीर्थाशण्ढाश्चयेनराः◌

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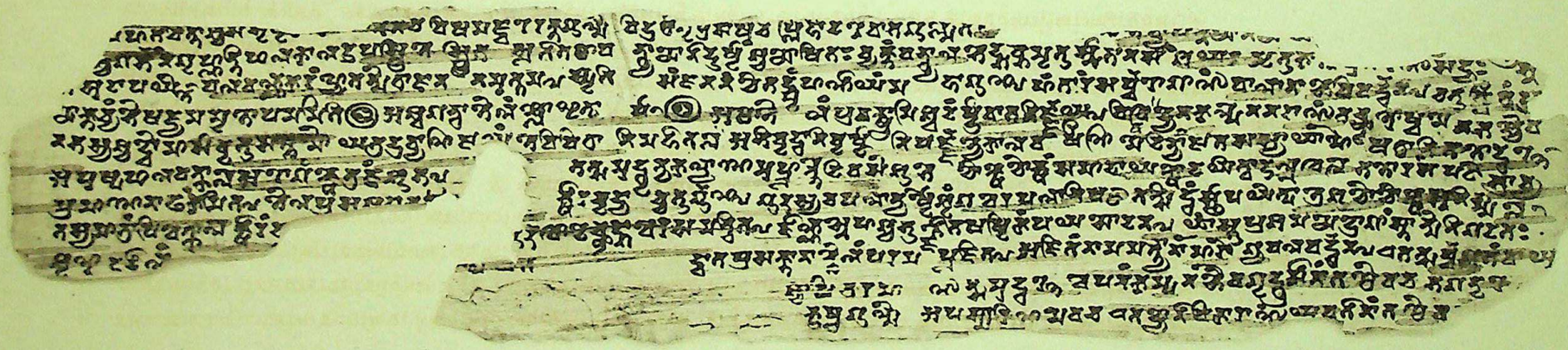
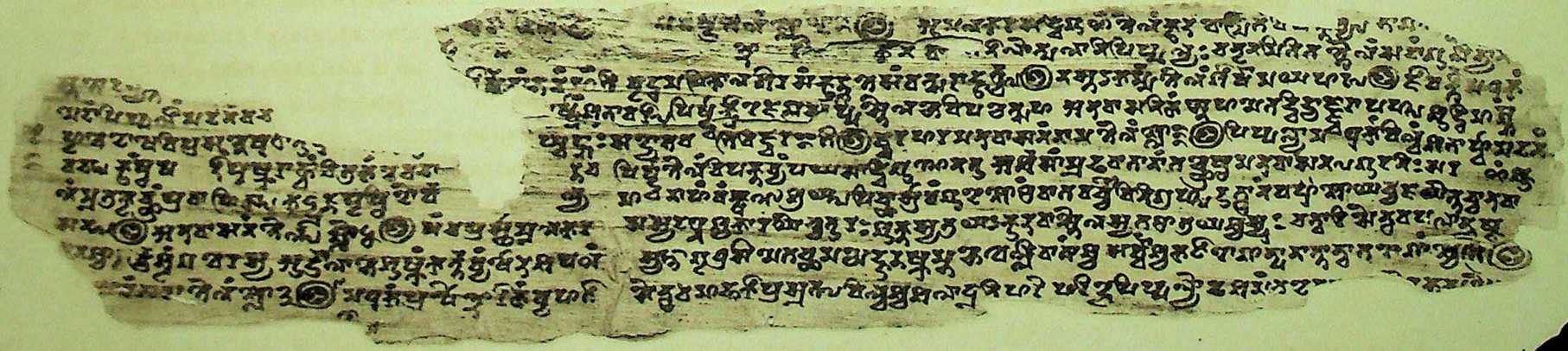
Part II. Leaf 12. Plate XVII.

Obverse.



Reverse.



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Part II.—Leaf 13.

Plate XVIII.

Obverse.

1. □□□ष्ट:प्रस्थधपयसाचतुर्गुणे□तलस्यशनैर्विपू यसिद्धनस्त:कर्म्मणिचोद्यतेनदे□म् ए□□□□□□त□ड□व्यङ्गमुखस्य□दध्यात्सब्व□□□□□
2. □ि□त्याडुराचार्या:◎ नस्त:कर्म्मणितैलंवलीपलितशिरोरो गविनाशनम् श्लो ६ ◎ आमलकरसप्रस्थ:प्रस्थ:स्याच्छातकुम्भस्यभृङ्गरज स्यप्रस्थ:प्रस्थस्तै
3. लस्यदातव्य: एतांश्चतुर:प्रस्थान्विपाचयेदायसेनवेभाण्डे तत्प्रियकसालसारस्य समुद्गेस्थापयेन्मासम् एतन्नोश्वखराणामुष्ट्राणांश्वेतपक्षिणांचैव श्वेतत्वं
4. नाशयतिहिवलीपलितनाशनंतैलम् ◎ वलीपलितनाशनंतैलं ◎ फणिज्झकंसच्चवकंनादेयंनवमालिकाम् सौवर्च्चलंवचाहिङ्गुं समभागानिकारयेत् अच्चमाचै:
5. पचेदेभिस्तैलप्रस्थंसुखाग्निना सस्थिकामूत्रभागेनवमुच्चोरेचतुर्गुणेततोस्थनस्ततोदद्याद्गण्डमालाविनाशनम् ⊙ क्षणसर्प्पिमृतंगट ह्यसन्निधायनवेघटे अवलि
6. प्यसमृद्वेग्नौवान्त र्हाहंविपाचयेत् तैलमि श्रेणतेनास्यगण्डमालांप्रलेपयेत् सप्तरात्रप्रलेपाद्धि गण्डमालाशमंप्रजेत् ◎ गण्डमालायोगवर:
7. नावनीतकेसिद्धसङ्घर्षतैलपाकस्तृतीयोध्याय: ◎ अत:परंप्रकीर्णकयोगान्वच्यामः॥भृष्टान्भृष्टुान्स्तिलान्समभ्यक्षीरेनिर्व्वाप्यपीषयेत् वातरक्तप्रदेहस्तैस्तिलै
8. र्व्वा मधुकाश्चितै: श्रस्त:प्रलेप: सघृ तै स्फगलोच्चोरगोधुमै: वातर क्तहरंन्नेयंप्रधानमिदमौषधम् ◎ वातशोणितप्रशमनंयोगद्वयम् श्लो २ ◎
9. सर्पिस्तैलंगुडंशुक्तंपञ्चमं विश्वभेषजम् पीतमेतज्ञवेत्सद्यस्तर्प्पणंत्रिकशूलनुत् ॥ चित्रकंपिप्पलीमूलंवचाकटुकरोहिणी पाठावत्सकवीजञ्चहरीतक्योमहौष
10. □म् एतदामससुत्थानमतीसारं सवेदनम् कफात्मकंसपित्तञ्चपुरोषञ्चाशुवन्धति ६ हरीतकीत्रिकटुकंहिंगुसौवर्च्चलंतथा तथाह्यतिविषाञ्चैवपाययेदु
11. □□ि□णा एत दामससुत्थानमतीसारंसवेदनम् स्थापयत्यतिसंहृद्वं वेलेववरुणालयम् ६ हरीतकींप्रतिविषांहिंगुसौवर्च्चलंवचाम् सैन्धवंचेति।

Reverse.

1. □□□□□ येदुष्णवारिणा अमाति□□□□□□□□□□कित्सकै: युक्तिरथोप्रयोक्तव्योवैद्येनार्थयशोर्थिना◎ आमातिसारयोगा: ५ श्लो गु ◎
2. □म्बाम्राम्रास्थतथारोड्रं दाडिमस्यत्वचंतथा रसांजनमनन्ताचसूक्ष्मेलापद्मकेसरम् माक्षीकभागसंयुक्तंमहासाङ्ग्राहिकंमतम्◎ रसांजनाञ्जनावन्धाशैलेभामुस्तकद्वल
3. जम्बाम्रास्थितथा विल्वंयाशवत्सकशल्मलान् धातक्यतिविषालोध्रंफलीन्मेचीकगैरिका:सतण्डुलंगुडञ्चौद्रंमहासांग्राहिकं पिवेत् पिवेच्चपुसवीजंवारसां□
4. नस मायुतम् ॥ त्वग्दाडिमाहृत्सकाच्चपिवेद्दातक्रसंयुताम् योगद्वयमतीसारेमहासांग्राहिकं स्मृतम् ॥ विघुष्टशब्दौश्रीमंतावश्विनौभिषजांवरौयोगंलोहितपि
5. ५त्तीनामर्शसांज्वरितेषुचवासवायोचतु:श्रेष्ठंय दुक्तंब्रह्मणा पुरा चन्दनंनलदंरोड्रमुशीरंपद्मकेसरम् नागपुष्पञ्चविल्वञ्चभद्रमुस्ताधशर्क्करां हिरिवेरञ्च
6. पाठांचकुटज स्यफलंत्वचम् शृंगवेरंसाति विषांधातकींसरसांजनाम् आम्राम्रास्थिजम्बुसाराम्रितथा मोचरसंभवेत् नीलोत्पलंसमंगांचसूक्ष्मेलां दाडिमत्वचम्
7. चतुर्व्विंशतिचैतानिसमभागानिकारयेत् तण्डुलोदकसंयुक्तंचौद्रेणसह पाययेत् हितंलोहितपित्तीनामर्शसांज्वरितेषुचमू र्च्छातमोपसृ
8. ३ ष्टानांतृषार्त्तानाञ्चदापयेत् अतीसारञ्चच्छर्द्दिञ्चक्षीणाचरजनिग्रहम् अस्थिभ्यानुमतोयोगोरक्तपित्तनिवारण:प्रच्युतानाञ्च गर्भाणांस्थापनंपरमुच्यते ◎ रक्तपित्तिना
9. माम्रिनीयोग:श्लो ५६ ◎ दधिसर्पिश्चतैलञ्चशृंगवेरंसफाणितम् क्षौद्रंकर्क्कन्धुचूर्णंचसर्व्वमामथ्यपाययेत् एषनिर्व्वाहिकायोग:प्रसह्यविनिवर्त्तयेत्
10. □□ाकुंजोपमंरुडंनदीवेगमिवानिल: ॥ वदरीपत्रकल्कंवा प्यभयारोध्रयोस्तथा कपित्थरससंयुक्तंसक्षौद्रंदधिनापिवेत् प्रवाहिकावेदनयाभिभूत:
11. □□ ि□□ाढकिमूलसिद्धम् पूतेघृतेधूप्यपुन:प चेतसवेदनांसंशमयत्युदीर्णाम् प्रवाहिकायां त्रपुसस्यवीजंपिष्टंपिवे□ ण्डुलधान्य□□

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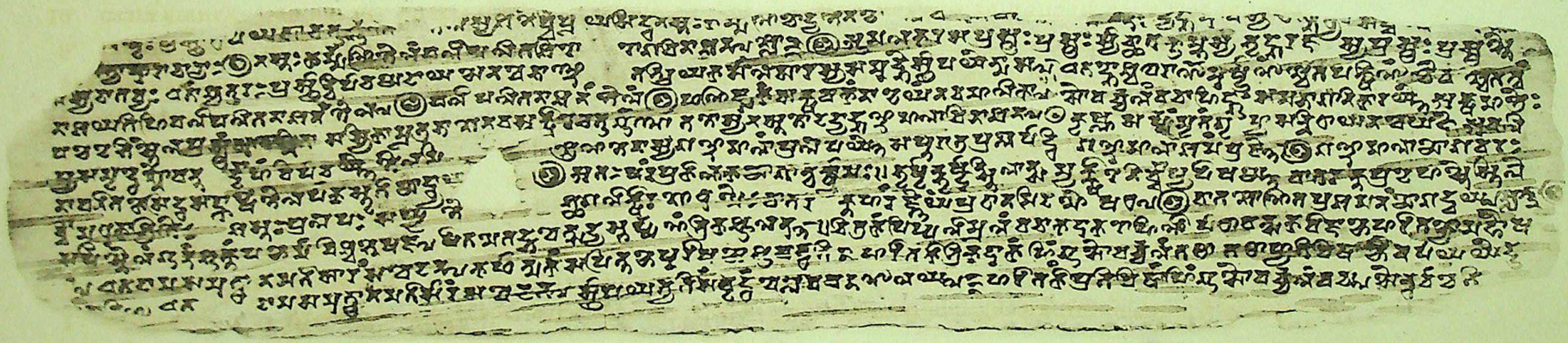
Part II, Leaf 13. Plate XVIII.

Obverse.



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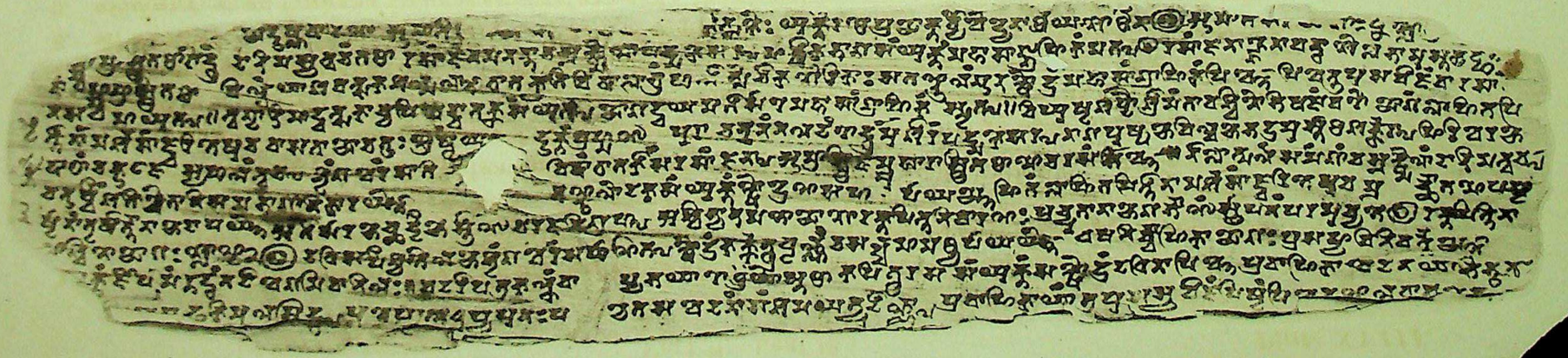

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